

# BRIEFVE SVRVAY AND CENSURE OF M<sup>r</sup> COZENS His Couze- ning Deuotions.

Prouing both the forme and matter of  
M<sup>r</sup> Cozens his Booke of *Private Deuotions*, or the  
*Houres of Prayer*, lately published, to be meere Po-  
pish: to differ from the private Prayers Authorized  
by Queene *Elizabeth* 1560. to be transcribed out  
of Popish Authors, with which they are  
here paralleled: and to be scandalous  
and preiudiciall to our Church, and  
aduantageous onely to the  
Church of Rome.

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By William Prynne Gent. *Hospitijs Lincolniensis.*

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MAT. 7. 15, 16.

*Beware of false Prophets which come to you in Sheepes clothing, but  
inwardly they are rauening Wolves: Ye shall know them by their fruits.*

2 COR. 11. 14, 15.

*For Satan himselfe is transformed into an Angell of light. Therefore  
it is no great thing if his Ministers also be transformed as the Ministers  
of righteousness, whose end shall be according to their workes.*

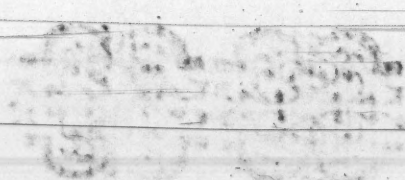


Printed at London. 1628.



BRIEF SURVEY  
AND COMPENDIUM OF

SION COLLEGE  
LIBRARY.



Printed at London. 1758.





To the Right Honourable, the  
Knights, Citizens and Burgesſes of  
*the Commons houſe of Parliament*  
*now aſſembled.*



Ight honorable, thrice  
worthy, and true Chri-  
ſtian *Senators*, your pi-  
ous zeale, and zealous  
pietie, in queſtioning  
ſome *Popiſh* and *Armini-  
an Bookes*, which haue  
beene lately publiſhed  
(and I would I could not  
ſay authorized and patronized: ) by ſome ſpu-  
rious and *Romanized*, if not *Apoſtalized Sonnes*,  
and *Paſtors* of our *Church*, to the inquietation of  
our State, the hazzard of our Church, the pro-  
pagation of Poptry and Arminianiſme, the be-  
traying of the truth, the encouragement of our  
Enemies, and the inexpiable blemiſh of our or-  
thodox and Apoſtolickall Religion; hath, as at firſt  
inuitd me to pen, ſo now emboldened mee to  
publiſh, and dedicate, this BRIEFE SVR-  
VAY and Censure of Maſter Cozens his cozening  
¶ 2 Devotions,



## The Epistle.

*Deuotions* to your *Honours* : if not to animate,  
helpe, or further, yet at least to ease you in the  
*Anatomic* and cleare *Discovery* of that virulent

a *Nulla magna Ciuitas diu  
quiescere potest: si foris  
hostem non habet domi inue-  
nit.* Liui. Rom  
Histor. l. 30.

sect. 14. *Arma  
quam non habent  
hostem, sapientia  
me in ciuem  
conueruntur.*

Case. Polit.  
l. 7. c. 14. p.  
672.

b *Quam gra-  
ue est quam  
acerbe est ho-  
stibus iam pro-  
fligatis, & ne-  
mine ex aduer-  
so se opponere  
audente, ut ipsi  
nos oppugnare-  
mus mutuo, &  
sic tatarum in-  
imicis atque  
aduersum  
praberemus.*

Theodoret.  
Ecclesiast. hist  
l. 1 c. 7.

c *Non longe  
scilicet hostes  
Quaren li no-  
bis, circumstat  
Undique muros*  
Virg. Aeneid.

l. 11. *Intrus ha-  
bes, quæ possis.*  
Ouid. Met. l. 6  
d Virgil. A-  
neid. l. 2.

and popish poyson, which is couched in the  
veines, and cloaked vnder the Coule, and Saint-  
like habit of those new *Deuotions*, which now ex-  
pect, nay neede, your doome and censure. As it  
fares with *potent States* and *ample Cities*; that  
they can no sooner want an *emie* abroad, but pre-  
sently they finde and feele some *foes* at home: so hath  
it of late befell our Church; who hauing secured  
her selfe against the feare of foraigne Enemies  
by those *sundry victories* and glorious *Trophies*,  
which her *Tyndall*, her *Fox*, her *Jewell*, her *Rai-  
nolds*, her *Whitakers*, her *Fulke*, her *Perkins*, her  
*Abbot*, her *Whites*, her *Willet*, her *Morton*, her  
*Vher*, and her other learned *Worthies* haue oft-  
times gained ouer *Romes Master-Champions*, and  
greatest *Goliaths*, who proclaime vs *Victors* by  
their long continued silence: is now endangered  
and almost surprised by *Couzning* and *Domesticke*  
*foes*, who in fighting for her, doe but waire a-  
gainst her: her foraigne peace, hath bred her  
warres and iarres at home; and raised a *Tro-  
ian Horse* within her bowels, which is like to set  
her all on fire at vnawares, vnlesse some showers  
of soveraigne Iustice quench her flames. Now  
blessed be the God of heauen, who hath in-  
fused this Christian prouidence, and zealous  
care into your pious hearts, to single out these  
wilie and friend-seeming enemies of our Church,  
before you haue seized on those *rauenous* and

*oppres-*



## The Epistle.

*Pressing* <sup>e</sup> *Wolves, which prey upon our State.* What Authority and right a *Parliament* hath, to deale in Ecclesiasticall affaires; to patronize Religion; to vindicate & plead its cause: and to arraigne, conuent, and censure such, who violate the settled and receiued Doctrines of our Church; let *Christ Iesus* testifie: who informes his *Apostles* and *Saints*: <sup>f</sup> that they should be brought, not onely before *Councels* and *Synogouges*: but likewise, before *Kings* and *Rulers*; that is before secular *Magistrats*: not for temporall and State affaires onely: but for his namesake, and for bearing witnesse to his truth and Gospell: Whereby hee admits, that temporall *Magistrates*, may intermeddle with Religion, if occasion serue: Whence it was, that not onely <sup>g</sup> *Iohn the Euangelist*, and other <sup>h</sup> *Christians* in the *Primate Church*, were conuented before temporall *Magistrates* for matters of Religion: but likewise *St. Paul* himselfe was by the very *Iewes* themselves accused <sup>i</sup> before *Felix*, *Festus*, and *Agrippa*, for his very preaching and Doctrine; before whom he pleads his cause; and at last <sup>k</sup> appeales to *Casars* iudgement seate, even in these particulars of Religion: which he would not haue done, had not *Princes* and secular *Magistrates* a Iurisdiction and Prerogative, as well in Church,

*sciunt: ut pauci illustrentur, mundus eueritur. Vnius honor, orbis excidium est. Veniunt plerumque noui nuntii, non epistularum a summis sublimitatibus missi, qui commendantur illustribus pauci ad extera plurimorum: decernuntur his noua munera, decernuntur noua indictiones: decernunt potentes, quod soluant pauperes: decernit gratia diuinitus, quod perdat turba miseriorum, Ipsi enim in nullo sciunt, quod decernunt. Salu. De Gubernat. Dei l. 4. p. 104. 105. l. 5. p. 161. 162. f Marke 14. 9. Luke 21. 12. 13. g Euseb. Eccl. hist. lib. 3. c. 16. 17 h Iustin Martyr. Atolog. 1. c. 2. Tertu'. Apolog. aduersus Gent. et ad Scapulam lib. sec. Zozeman. Eusebius. Nicephorus. Socrates. and the booke of Martyrs, according. i Act. 24. 25. & 26. k Act. 25. 9. 10. 11. 12.*



as State affaires. Not to trouble you with the petition of Mr. John Wicliffe to the Parliament, in the time of Richard the 2. for the Reformation of the Clergie; for the weeding out of many false, and the establisment of sundry Orthodox points of Doctrine in our Church: his severall positions.

1 See Thomas  
of Walsing-  
ham. hist.  
Angl. Rich.  
2. p. 256. 257.

m Ibidem. p.  
205. 208.  
209.

m That the Parliament or temporall Lords, might lawfully examine and discusse the State, the disorders and corruptions of the Church: That they might lawfully and deservedly, (yea that they were bound in conscience,) upon the discovery of the Errors and corruptions of the Church, deprive her of all her Tithes and temporall endowments, till she were reformed. And that any Ecclesiasticall person, yea the Pope of Rome himselfe might be lawfully accused, censured and corrected by Lay men: do sufficient-ly confirme your Parliamentary prerogative in matters of Religion: Not to recite the opinions and Resolutions of two reuerend and learned Prælates of our Church n Jewell and o Bilson:

n Defence of  
the Apologie.  
part. 6. cap. 2.  
diuision 1.  
pag. 22.  
o Christian  
subiection, &  
Antichristian  
Rebellion.  
part 3. neere  
the end.

who both acknowledge; that Ecclesiasticall or Church affaires, and matters of Religion, both may, and haue been alwayes debated, determind and settled in Parliament, as well in former, as in latter ages: Our Common prayer-booke, our Articles, and our Homilies, (in which the body of our Religion doth subsist) which are all established and settled in our Church by p Act of Parliament: together with Articuli super Clerum. 1. E. 2. 36. E. 3. c. 8. 1. R. 2. c. 13. 15. 2. H. 4. c. 25. 4. H. 4. c. 17. 2. H. 5. c. 7. 26. H. 8. c. 1. 2. 27. H. 8. c. 15. 28. H. 8. c. 10. 31. H. 8. c. 9. 14. 32. H. 8. c. 15. 26. 33. H. 8. c. 31. 32. 34. & 35. H. 8. c. 1. 35. H. 8. c. 5. 1. Ed. 6. c. 1. 2.

p 2. & 3. Ed.  
6. cap. 1. 19.  
3. & 4. Ed. 6.  
c. 10. 5. & 6.  
Ed. 5 cap. 1.  
1. Eliz. cap. 2.



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2. & 3. Ed. 6. c. 1. 19. 20. 21. 23. 3. & 4. Ed. 6. c. 10. 11. 12. 5. & 6. Ed. 6. c. 1. 3. 12. 1. & 2. Phil. and Mary. c. 8. 1. Eliz. c. 1. 2. 5. Eliz. c. 4. 128. 27. Eliz. c. 2. 39. Eliz. c. 8. 1. Iac. c. 4. 11. 12. 3. Iac. c. 1. 4. 5. 7. Iac. c. 8. and sundry other Statutes, both in the times of Popery, (when as Clergy men had the greatst iurisdiction and command:) and since; for the *establisbing and setting of Religion; the ordering of Ecclesiasticall persons and affaires; and the suppression of heresies and heretiques*: doe abundantly testifie: that the Parliament hath an ancient, genuine, iust and lawfull prærogative, to establish true Religion in our Church: to abolish and suppress all false, all new and counterfeit Doctrines whatsoeuer; and to question and censure all such persons, who shall by word or writing oppugne the settled and received Articles and Doctrines of our Church: what euer some ignorant or supercilious Clergie men (who can be content to merge and drowne themselves in secular Offices, and Imployments, in lay and State Affaires, against the resolution of <sup>q</sup> sundry & famous Councils, which prohibit it.) do mutter and

<sup>q</sup> See Apostol. Canones. Can. 7. 7. 80. 83. Clementis. Constit. l. 3. cap. 6. Concil. Eliberinũ. Can. 19. Carthag. 1. Can. 6. 9. 3. Can.

15. 4. Can. 18. 20. 51. 52. 53. Chalcedon. Can. 3. Turonense. 1. Can. 5. 3. Can. 23. Aurelianense. 3. Can. 26. 4. Can. 23. Matesconense. 1. Can. 11. 13. Toletanum. 4. Can. 30. 45. 11. Can. 6. Constantinop. 6. Can. 9. Palatinum. Verni. Can. 16. Nicenũ. 2. Can. 10. Forumliense. Can. 6. Cabilonense. 2. Can. 5. 6. 11. 12. Moguntinũ. Can. 10. 12. 14. & sub Rabano. Can. 13. Rhemenſe Can. 29. 20. Aquigran Can. 85. 93. 100. Parisiense. l. 1. cap. 28. Moldense. Can. 49. Wormatense. Can. 67. Synod. 8. Occumense. Can. 24. Triburiense. Can. 2. Colapiense. part. 2. cap. 25. 30. 31. Lateran. pars. 1. cap. 12. part. 17. & Can. 106. Reformat. Cleri. Germania. cap. 4. Synod. Augustensis cap. 10. Concil. Tridenti Sess. 21. de Reformat cap. 2. Sess. 25 cap. 1. Sess. 25. cap. 17. See Gratian. Causa. 21. Quæstio. 3. Roger Hovedon. histo. Angl. p. 589. 590. Hierom. Epist. 2 ad Nepotianũ. Decreta Pelagii. cap. 17. Surius Concil. Tom. 2. p. 295. Rescripta Nicholai. 1. Tit. 10. cap. 6. 7. Bernard de Consid. l. 3. c. 1. 2. l. 4. c. 2. See Thomas of Walsingham. histo. Angl. p. 181. Ipodigma Neustrie p. 132 Where vpon the petition of the Lords in Parliament. 4. of Ed. 3. all Bishops and Clergie men were deprived of all their temporal offices.



## The Epistle.

r Perpetuity  
of a Regene-  
rate mans e-  
state: The  
appendix to  
the Epistle to  
the Reader.  
[Theodoret.  
Eccl. hist. lib.  
1. c. 23.  
t Theodoret.  
Ib. c. 24.  
v Munster Cos-  
mogr. l. 4. c. 39.

x Extant libri  
quos adhuc  
laicus recen-  
tissima mea  
conversio  
conscripsi, &c.  
Contra Iulia-  
num. l. 6. c. 4.  
Tom. 7. part. 2.  
p. 108.  
y August. de  
Anima et eius  
Origine, l. 2. c.  
1. 2.  
z Euseb. Eccl.  
hist. l. 6. c. 19.  
30. 21. 22. 23.

a Euseb. Eccl.  
hist. l. 6. c. 19.

object against it. What right or calling Laickes  
have to write of matters of Religion, I have fully  
discussed in a former Treatise: only let me adde  
to this; (to anticipate the envious and malign-  
nant Cavils of some peevish Divines, who would  
monopolize Divinity to themselves alone :)  
that Laicks even in the Primitive Church, have  
not only converted whole Nations unto God:  
witness the Indians converted by Frumentius;  
and the Iberians, and Bulgarians reduced and  
brought home to God from Paganisme, by two Chri-  
stian women; (a thing well worthy observation:)  
but likewise written of points and matters of Di-  
vinity with publike approbation. Not to record  
those 16. ancient lay writers in the primitive  
Church recorded by me in another place. St.  
Augustine himselfe informes vs in expresse  
termes: x That hee penned and published sundry  
bookes and Treatises of Divinitie which are yet ex-  
tant, whiles he was a Lay-man, not entred into Or-  
ders. To passe by y Vincentius Victor a young  
Laicke, who wrought three severall Treatises of Di-  
vinity, which S. Augustine answered, together with  
whole Catalogues of moderne lay-Authors  
which I might enumerate: I shall ground and rest  
my selfe with that one famous example of Ori-  
gen: who did not onely z compile many Commen-  
taries on the Scriptures, and sundry other Treatises  
of Divinity being yet a Lay-man, for which hee was  
honoured and respected farre and neere of all the  
learned and godly Bishops of his age, who were glad  
to learne Divinity from him: but a did likewise di-  
spute, and expound the Scriptures in open Church  
unto



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unto the people, being yet not called to the Ministrie, at the earnest suite and intreaty of the Palestine Bishops: For which fact of his when he was blamed and censured by one Demetrius; (a pragmaticall Clergie man as it seemes :) as being an unheard of practise and president; that Lay-men should teach in the Church in the presence of Bishops: Alexander then Bishop of Ierusalem, and Theoctistus Bishop of Casarea wrought thus unto Demetrius in defence of this fact of Origen: that he had reported a manifest untruth: when as there might be found such Lay-men as had taught the people in open Assemblies, when as there were present learned men that could profit the people, and more over holy Bishops at that time also exhorting them to preach: for example sake; at Laranda Euelpis was thus requested by Neon; at Iconium, Paulinus was thus requested by Celsius; at Synada, Theodorus was thus requested by Atticus, who were no Clergie men, but godly brethren: It is like also (say they) that this was practised in other places: So that by all these pregnant proofes and testimonies, it is cleereley eident, that not onely your Honors being but Lay-men may proceed iudicially: but I my selfe being but a Laicke may goe on ministerially; to suruey and censure these Cozening and Popish Devotions, as farre forth as they vary from the Scriptures, and the established doctrines of our Church.

Go on therefore, you Christian Heroes, and valiant worthies of the Lord, to vindicate the cause, and Doctrines of our Church, against those Cozening, treacherous and rebellious Sons (if Sons) of hers, who have betrayed her with a kisse and wounded her with one hand, whiles they seemingly imbrace her with the

other:

<sup>b</sup> See Doctor Sparkes Answer to Albines, cap. 13.

And Bishop Vihers Preface to Sir Christopher Sybrors booke, accordingly.

*Nihil itaque indignum vel dolendum si quicumque de diuinis querat, sentiat,*

*proferat: cum non disputantis auctoritas, sed disputationis ipsius veritas requiratur:*

*atque etiam quo imperitior sermo, hoc illius prior ratio est Minutius, Felix: Octauo.*

<sup>c</sup> 44. *Altera manu ferunt lapidem dum panem ostendant altera, Plauti. Adularia. Act. 1. p. 82.*



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*other* : and the God of heaven shall be with you. And  
 haue you not cause enough, (yea is it not now high  
 time) to execute your power, and display your zeale,  
 in the cause and quarell of our Church? doe not her  
 goared sides, her bleeding scarrs, and festered sores,  
 now need, may craue your helpe and cure; since  
<sup>d Ier. 8. 22.</sup> *there is no balme in Gilead, at least no good Phisitian*  
*there, to suppell and bind up her wounds?* Since shee  
 hath few Priests or Prælates, for to pittie her, fewer to  
 succour her in her present dangers? Alas, where are  
 the learned, reuerend, humble, stout, and zealous Præ-  
 lates? where are the Ecclesiasticall or High-com-  
 mission Courts? where is the Conuocation or as-  
 sembly of the Prophets, that either do, or dare apply,  
 a salue or plaister, to her homebred maladies; or a-  
 uenge her of those treacherous, corrupt and Coze-  
<sup>e Cantic. 5. 7.</sup> *ning matchmen, who haue smitten her to the heart,*  
 and almost betrayed her to her Roman enemies? What  
 Bishops Consistory, what Conuocation-house, or  
 High-Commission Court, haue lately questioned, cen-  
 sured, suspended or degraded, a Mountague, a Cozens,  
 a Jackson, or a Manwering? a Papist or Arminian?  
 a Nonresident, or carelesse Pastor, who neuer feeds  
 his flocke? a iouiall or good-fellow Minister, whose  
 Tobacco-pipe is his Psalter, and his Canne, his Text?  
 or a rayling and inueying *Shemie*, whose sermons are  
 but bitter, prophane, and poysonous Satyrs against  
 the practicall power, and forwardest Professors of  
 Religion; whom he reuiles and scoffes at vnder the  
 name of *Puritans*, or *holy Brethren*; <sup>f Heb. 3. 1.</sup> *a phrase which*  
<sup>i Cor. 16. 20</sup> *the holy Ghost doth oft times vse?* What Popish or  
<sup>Ephes. 6. 23.</sup> *Arminian bookes; what Iesuiticall Treatises, or Ro-*  
<sup>i Thes. 5. 26.</sup> *mish prayer-bookes, Portuassies, and Mannualls,*  
<sup>i Iohn. 3. 16.</sup> (which



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(which haue beene lately scattered) and printed here among vs in *great abundance*; ) haue been of late anticipated, prohibited, or suppressed by them; though it be their proper Office to forestall, and crush them in the shell? Nay shall I speake the <sup>h</sup> *truth* vnto your *Honors*, (which I beseech you to lay neer your hearts or else farewell Religion: ) what Popish and Arminian bookes haue not beene vented, yea, countenanced, authorized, and borne out of late against all oppositions whatsoeuer, by some who say they are, (and I would to God they were,) the *Fathers* of our *Church*, and *Pillars* of our *Faith*? haue not M. Mountagues two Popish and Arminian Bookes, (though questioned thrice in Parliament,) beene licenced and approued at the first by some, (I say not by such who had then Authority, though since they haue had their *Interregnum*;) and since not onely not questioned nor inhibited sale: but euen patronized, iustified, and protected by force and sinister practises, against all aduerse powers? Was not the way and passage to the presse blockt vp at first against all such whose zeale to piety, to the publicke weale and safety of our Church, had caused them to take vp pen and paper armes against his *Popish*, and *Arminian* Doctrines? and haue not all their Orthodox and pious workes which past the Presse by stealth or otherwise, beene questioned and prohibited, since the vnhappy breach of the last Parliamentary Assembly, though they were tainted or accused of no Heresie, Scisme, False doctrine or Sedition? Was not reuend Bishop Carltons booke, though backed with the ioynt Attestation of that learned Prælate, Dr. Dauena Bishop of Sarum, Dr. Ward, Dr. Goad, & Dr. Bel-Canquell,

g See Gees Catalogue of of Popish bookes, that haue beene lately printed and dispersed here in England.

h Maluerim veris offendere quam placere adulando. Seneca de Clementia. cap. 2.



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our selected *Dort Diuines*: together with *Dr. Succliffes booke*, *Mr. Rouse his booke*, *Mr. Burtons booke*, *Mr. Yates his booke*, *Mr. Wottons booke*, *Dr. Goads Paralell*, *Doctor Featlies Paralell*, (to omit my owne poore *Treatise of Perseuerance*, which though it were licensed and reprinted, is yet suppressed and called in, vpon no doctrinall nor iust exceptions :) inhibited, cald in and seized on, vnder the bare pretence of not being licensed, but in truth because they did oppose *Mr. Mountagues Popery* and *Arminianisme*, (which the Parliament it selfe tooke notice of,) & displaid both it and all his treachery and falsehood to the world? and were not all the Printers and Stationers, which were the instruments to publish them vnto the world, conuented *Ex Officio*, before the High Commissioners, (where they were glad to buy their peace at last) for their good seruice to our Church and State, in printing and divulging all these books, to the affronting and suppressing of his spreading errors? Since these old stirs and garboyles, haue not these *private Deuotions and houres of prayer*, whose *Censure and Suruay*, I here doe humbly tender to your *Honours*: beene licensed in a speciall manner for the Presse, euen with an affixed and printed Approbation; (like that of *Dr. Whites*, to *Mr. Mountagues Ap- peale* :) and since its publication, so guarded and supported by Authority, though fraught with 20. seuerall points of Popery, and patched vp of Popish ragges and reliques: that neither the complaints and cryes of men against them, nor the voyce and presence of a Parliament, could yet moue any of our swaying, great, and zealous Prælates to suppress them, or passe a doome of condemnation on them: who



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who now instead of Answering, and inhibiting them, doe not onely deny to licence, but likewise diligently suppress and intercept all Answers and Replies vnto them, as the intercepting M<sup>r</sup> *Burtons Answer* at the *Presse*, and the detaining of the *Copie* of this my present *Censure* in the *Licensers* hands, who will neither licence nor deliuer it, do abundantly testifie.

And is it not then high time for your *Honours* to engage, bestire, and shew your zeale in the cause, the quarrel and patronage of our Church and Faith, when *Popery* and *Arminianisme* are growne now so potent, so head-strong, so impudent, sawcy, and audacious, as to ouer-top, controll, affront and beard the very truth and *Doctrines of our Church*; to \* stop \* *Temeraria, falsa & impia dicta resell: toto redargute, reprobate: Nam Interespere scripta, & publicam velle submergere lectionem non est Deos defendere, sed veritatem testificationem timere: Arnob: Adu: Gentes, l: 3. p: 104.* *their pleas*, and barre their passage to the *Presse* in a peremptory and presumptuous manner, even whiles the *Parliament doores of Iustice* stand wide open to heare their pressures, and auenge their wrongs; bidding particular and personall defiance to these two spreading and combinings errors which threaten ruine and surprisall to them? When those *Consistories* and *High-Commission Courts*, which should be *Sanctuaries*, *Shields*, and chiefe *Protectors* to them, against domesticke vipers, which gnaw out their bowels; and those from whom they might expect and iustly challenge, the greatest fauour, aide, and best support; are now so farre from shielding and assisting them against their *Mountebanke*, *Cozening*, and domesticke *Opposites*: that they doe euen bend themselves against them, in intercepting all supplies which private louers would impart vnto them; in silencing, questioning, and clubbing downe



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such by force, who take vp armes in their defence against their personall, homebred, and professed foes? Alas, whither should our poore distressed Church, or our Religion flee? where should they seeke for succour and reliefe in this their forlorne and distressed condition; when as they are so forsaken of their owne indeared and ingaged friends, that few of them haue eares to heare, or hearts to pittie their pressures and most iust complaints; and fewer courage, hands, or strength enough, to ease or quit them of these pressing, opressing, and suppressing vulturs, which rent and teare their liuers and their inmost parts? To you, to you alone (right *Christian Senators*, and *valiant worthies* of the Lord) they now addresse their tongue-tide grieuances, and silenced complaints: to you they flye for present succour and redresse against their aduerse and preuailing powers; and now implore your aide, your iustice, doome, and finall sentence, (euen with silent sobs and mournfull teares, because their mouthes are closed and shut vp,) against those open & professed enemies whose works and writings haue betraid their cause: and those tyrannicall vsurping powers, who haue enioyn'd them silence at the Presse, and intercepted or reiected all those *Counterplees*, *Answers*, and *Rebutters* which haue beene tendred, or drawne vp by any to vindicate their right and cause, against homebred and perfidious Opposites: And can you then denie their importunate, flexanimous and most iust requests, which you haue so readily and cheerefully embraced at the first, without Petition? Blessed be God, your zeale and courage for Religion are so eminent and intense already, that they neede no spurs of mine

to



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to quicken or excite them, to so necessary and pious a worke: Therefore leauing all needlesse exhortations and encouragements to set on these requests, I shall briefly glance vpon the best and speediest meanes of disonerating our Church of all her present grieuances; of rescuing her restrained Doctrines from their Egyptian thraldome; of reinuentsing them in their former priuiledges, and quitting them from all future dammages, incroachments, and inuasions whatsoeuer; which meanes I here humbly prostrate and submit to your mature, graue and pious wisdomes, which haue no such Pole-star to direct them as themselves. The meanes which I shall meekely offer and propose to your refined iudgements for this purpose, are:

First, to suppress those *Popish Deuotions, and Arminian Treatises*, which haue beene published of late among vs by approbation and authority: and to expiate; defecate, and purge out their *Romish and Arminian* drosse and filth, at least by fire; that so they stand not as Records against vs, to the shame, the weakning, or betraying of our Cause, and Church.

Secondly, to lop off those *putred, gangrend, festred* and contagious members, who are like *to putrifie*, leauen and infect the whole intire body of our Church: and haue already sowne by their pernicious writings the *Tares of Popery*, and *Cockels of Arminianisme* which sprout vp apace, amidst the Wheate and pure Doctrines of our Church: that so their *exemplary* and open punishment, may deterre all others, from the like audacious, scandalous, treacherous and pernicious attempts.

Thirdly, to inquire out, the roots and great-bulkt trees

I  
P Cuncta prius  
sentanda: sed  
immedicabile  
vulnus ense re-  
suscitandum est,  
ne pars sincera  
trahatur. Oui.  
Metamop l. 1.  
q Græx totus  
in agris, vni  
scabie cauit: &  
porrigine porci,  
vnaque con-  
specta, liuorem  
ducit ab vna.  
Iuuen. Satyr. 2.  
r Cum feriant  
vnum non v-  
num fulmina  
terrent Iun-  
taque percussa  
turba saucere  
solet. Ouid de  
Pont. l. 3. ele. 3



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trees which nourish and support those limbs and vnder-branches, which haue thrust forth these buds of *Popery*, and blossomes of *Arminianisme*, which your flaming zeale and feruency to Religion, are like to scorch and blast before they come vnto maturity : to discry those superiour spheeres, and vppermost wheeles which moue those lower and inferior Orbs, which now run out of course ; to search those Dens and Burrowes out, which harbour and protect those  
• Cant. 2.15. • *little Popish and Arminian Foxes*, which now *spoyl our Vines*, and offer violence to *their tender Grapes* : and to discouer those higher Springs, and poysonous Fountaines, which send out those muddy, bitter and vnwholsome streames, which doe not water, but poyson and defile our Church. Certainly, these budding branches whose Popish and Arminian fruits you now examine, receiue their sap, their nourishment, and support, from some greater Trunkes and deeper Roots, which must be felled and stockt vp, before these bitter fruits will fade or fall. These petty Orbs and vnderwheeles, which haue made such irregular motions, and commotions in our Church ; deriue their motions, from some higher and superiour spheeres ; which must be rectified, and reduced to their true and proper motions, before the lesser Planets, and clocke-wheeles of our Church will moue aright. These little Foxes, haue some strong and mighty Burrowes, wherein to shelter and repose themselves, which must be stopped and demolished, before the Grapes, the Vines and Vinyard of our Church be freed from their inuasions : These poysonous, muddy, and polluted riuulets, descend and flow from greater streames, and higher Fountaines :  
which



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which must be knowne, dammed, and dried vp, at least diuerted; or else the waters of our Church will still be venomous, slimie and vnwholesome. And till all this be well accomplished, you shall but onely skinne, (and <sup>u</sup> *so increase*) not heale and cure the festred sores and wounds of this our Church; which will soone breake out againe with greater torment, and lesse hopes of cure.

Fourthly, to examine and finde out the cause (if it be not like the head of *x Nilus*, *unsearchable and past finding out*, though *y some of late, record the contrary*;) why Popish and Arminian bookes haue now of late beene published, printed, and countenanced by Authority, and not suppressed as they ought to be? why there is now such diligent and daily search at Printing-houses, to anticipate and stoppe all *Answers to M<sup>r</sup> Cozens* his, or *M<sup>r</sup> Mountagues Bookes*? from what originall grounds, and whence it comes to passe, that the seuerall *Answers* and *Replies* to *M<sup>r</sup> Mountagues Gagge*, and virulent *Appeale*, were denied licence at the first, and since surprized and call'd in, though there was neither matter of Hæresie, Schisme, false Doctrine, or Sedition in them, but onely a bare defence, and positive iustification of the established Doctrines of our Church, oppugned and traduced in those Arminian and Popish Bookes of his, which were neuer yet so much as once inhibited or questioned but in Parliament? and who were the principall Agents and Factors in this worthy seruice, of suppressing all these *Answers*? The enucleating and discussing of these intricate and perplexed *Quærees*, (a taske which well befits a Parliament) may happily reueale a world of treachery, and

*u Alitur vi-*  
*um, crescitque*  
*regendo. Virg.*  
*Geag 13. Mul-*  
*ta dum leniter*  
*corrigitur,*  
*sapius maiora*  
*conferunt.*  
Concil. Cabi-  
lonense J. c. 19

4

*x Herodotus:*  
*Euterpe: secte*  
*42, 43, 44.*  
*Serabo: Geag:*  
*1. 17. Diodor:*  
*Sicul: Bibl:*  
*hist: 1: 1: sect:*  
*32: Lucan:*  
*Pharsal: 1: 10:*  
*y Purc: Pilgr:*  
*lib: 2: c: 19:*



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vnfold a deepe, obstruce, and hidden *Mysterie of Iniquitie*; yea, it may chance to shake and ouerturne the very pillars, and foundation stones of the *Roman* and *Arminian* Faction, if it be but prosecuted, sifted, and ventilated to the full.

5

Fifthly, to prouide; that all such vnauthorized *Answers* and *Replies*, consonant to the established Doctrine and discipline of the Church of *England*, which haue bene giuen to M<sup>r</sup> *Mountagues*, or any other such Popish or Arminian Bookes, and since suppressed; may be henceforth lawfully printed and dispersed without controll, to counterplead and beat down *Popery* and *Arminianisme*; and to giue publike testimonie and satisfaction to the world, that how euer some haue lately broached, yet that our Church disclaimes and disapproues their Popish and Arminian Doctrines. And withall, to secure the Authors, Printers, and Dispersers of all such Answers and Replies, from all High-Commission suits, and other troubles and vexations whatsoever: Else none will euer dare to write or print hereafter, in the defence and quarrell of our Church and Truth, in hard and euill times (from which God keepe vs) when *Pope-ry* and *Errour* shall haue all, and Truth no sway, nor licence for the Presse; For \* what encouragement can men haue to write, or to shew themselves active for the Churches good, when they shall haue no other reward nor gratification for their paines and industry, but *High-Commission Suits* and troubles: but heavy fines and mulcts, or long and tedious imprisonments and restraints (which is all the encouragement, reward and thanks that some haue found:) And if no writers to vindicate Religion, the Truth and

\* *Quis enim  
virtutem am-  
plectitur ipsam,  
praemia sibi sol-  
las? Iuuenal:  
Satyr: 10.*



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and Churches cause, when as they are opposed, by authoriz'd writings; then Truth, Religion, Church, (yea State and Kingdome which fall or stand together with them) will soone be ouer-grown with Hæresies, Errours, Schismes, Factions, and false Doctrines, and so brought quite to ruine.

Sixthly, to take some speedy course, to inhibit the publishing and diuulging of all Popish and Arminian Doctrines, either by word or writing, vnder seuerer mulckts and penalties: and to establish some good and settled course, for the inhibiting & suppressing of all scurrilous and prophane Play-books, Ballads, Poems, and Tale-bookes whatsoeuer: and the free and speedy licensing of all such orthodox, learned, and religious Tractates, as shall be thought necessary, meet and worthy for the Presse: that so Schollers may be encouraged to write and study vpon all occasions for the Defence, the propagation and advancement of Religion; and not discouraged as they haue beene of late, because all their industry and labour is but lost, and buried in silence and obliuion, for want of licence and authority to diuulge them in due season, for the publike good.

Seauenthly and lastly, to take speciall care and Order, that the two famous *Vniuersities* of our Kingdome (the very nurseries and seed-plots of our Church) may be defæcated and purged, from all poysonous, *Popish*, and *Arminian Doctrines*: and that all such heads and fellowes of Colledges, together with all our other Diuines, who are either notoriously knowne, or iustly suspected, to be the chiefe Abbettors, Heads, or Patriots of the *Arminian*, or *Popish* cause or Faction, may be speedily conuicted



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before a selected Committee, assisted by some orthodox, choyce and prime Divines and Prelates: to be there interrogated and examined, in all the now controuerted points of *Papery* and *Arminianisme*: and vpon their iust conuiction or attainer of all or any of the forelaid Points, to be enioyned a particular and open recantation of them in writing (to which they shall subscribe their names) so farre forth as they are dissonant either from the *Homelies, Articles*, and established *Doctrines* of the *Church of England*, or *Ireland*; or from the five *Conclusions* and *Resolutions* of the *Synod of Dort*: or else vpon refusall of such recantation and subscription, *to be immediately deprived of all their Ecclesiasticall and spirituall promotions whatsoeuer.*

¶ *Tutus est  
hos offendere  
quam demer-  
uisse. Seneca:  
de Beneficiis,  
l. 2. c. 24.*

These are the wayes & courses in my raw conceit (which I humbly submit to your maturer iudgements :) to quit and free our Church and our Religion from all their present: and to bulwarke, and secure them against all future homebred opposites, and pressures whatsoeuer. Now hee who hath put that zeale, thit care and courage into your pious hearts, as to ingage your selues in the defence and patronage of our Church and Faith, which are now beset, and violently assaulted, by troops of forraine and domestique Enemies, who would spoyle and cheat vs of them to our faces: inspire you with such heavenly wisdom from aboue, as may pitch you on the speediest, best, and safest proiects, for the extirpation and suppression of all their open or concealed Foes; the vindicating of their former purity & freedome: the establishment of their future peace: & the perennious preservation and propagation of that  
pure



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pure orthodox & sincere Religion which we get en-  
 joy. Which Religion is the breath and fragrant  
 odor of our nostrils; the delight and pleasure of our  
 eyes; the sweetest harmony and musick to our eares;  
 the most luscious hony and Manne to our pallats;  
 the most ravishing joy and satisfactory contentment  
 to our hearts: (the onely food, the essence life and be-  
 ing of our soules; the grand procurer of all our out-  
 ward comfort and prosperity; the onely Author of  
 our peace and welfare; the most transcendent glory  
 and honour of our Nation; the brazen wall, the  
 strongest fence and bulwarke of our kingdome; the  
 chiefest dread and terror to our Enemies; the sole  
 encouragement and comfort of our Confederates;  
 the fundamentall prop and pillar of our State; the  
 onely pawning and evidence of our future hopes and  
 happinesse; and the onely polestar way and passage  
 to conduct and lead vs unto Christ, to God, to hea-  
 ven and eternall blisse: (all motives for to prize and  
 hold it fast, in these degenerating, declining and re-  
 volting times :) so if we once but slacke our hold, or  
 let it goe, (it being the very rocke on which our  
 Church, our kingdome, and we all do rest and An-  
 chor :) both Church and State, our selves, our soules,  
 and all we now possesse are wrackt, and lost for ever.  
 Wherefore right Christian Worthies, what ever be-  
 comes of other outward Privileges and a hereditary  
 liberties, (the losse of which you cannot brooke with any  
 patience; where as the condescending unto them alone,  
 would win your hearts and purses too :) be sure to hold  
 fast and guard this maine foundation whereon our  
 Church, our kingdome, and we & ours stand, against  
 all Corrupting Underminers and Fawces whatsoever,

*a Cito indigna-  
 tur libertas si  
 opprimatur.  
 Nemo plus im-  
 petrat a libero  
 quam qui ser-  
 uire non cogit:  
 Hieron. Epist.  
 62, cap. 3.  
 Ipsi Britannii  
 dilectum ac-  
 tributa, &  
 iniuncta im-  
 perii munera  
 impigre ob-  
 eunt si iniuria  
 absint: has  
 aegre tolerant  
 iam domiti &  
 pareant non-  
 dum ut servi-  
 ant: Tacitus:  
 Agricoll vita:  
 cap: 5.*



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b Psal: 56, 11:  
Psal: 118, 5:  
c 1 Cor: 3,  
21, 22:  
2 Chron: 20,  
15, 17, 22:  
Iudg: 5, 20.  
d Rom: 8: 31.

who labour for to blow it vp: If this bee safe, our Church, our King, our Kingdome, our liues, our goods, and liberties are all secure; we need not feare, what *Spain*, what *France*, what man can doe vnto vs: For then God is ours, Christ is ours, the holy Ghost is ours: Angels, and Men and all the hostes and creatures of heauen and earth, yea earth and heauen it selfe, and all is ours: all these will take our parts, & plead our cause against our Enemies; and if these be for vs, who, what can be against vs? But if this be once endangered or rased but a little, O then we sinke, we droope, wee perish: our God, our Crowne, our peace, our glory, our wealth, our liberties, and all those sundry magazines, and heapes of blessings which we now inioy, will forthwith take their winges, and flie away, and leaue vs destitute, helpelesse, hopelesse & forelorne, in those ouerwhelming floods and bitter stormes of misery, bondage, sorrow, want, and woe, which shall euen breake our hearts, and crush our bones, and strike our soules in endlesse horror and despaire. O therefore looke betimes to this Foundation, which now begins to shake, to totter, and moulder by degrees; settle but this a right, and roote out all those domestique *Romane* and *Arminian* Pioners, who dig so deep: and fast, to vndermine it; and then both Church and State will soone be settled in their former peace and happinesse: O consider, that the present totterings, declinings, and ruines of our State, arise but from the wauerings, wastings, and backslidings of our Church: Our State and kingdome now decline so fast, and hasten to the period of their former glory; because our Church, our faith, our loue, our Religion, lose their ground: Our Realme is full  
of



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of factions, and diuisions, becaus our Church is so:  
*Popery, Arminianisme, False doctrines, sin, and all pro-*  
*phanesse* haue ouer-spred our Church, yea wasted &  
corrupted our Religion: no wonder then if pressures,  
grevances, losses, crosses, penury, misery, beggery,  
shame, and a world of other euils do now annoy our  
State: Our State Enemies, are no other but our  
Church Enemies: O therefore curbe, purge out, &  
quite suppress, the *Achans*, Errors, and great Annoy-  
ances, which trouble, oppresse and yndermine our  
Church, and our Religion; and then our State and  
Kingdome will be settled, and freed from those ma-  
ny pressures, miseries, and afflictions which they now  
sustaine, and not before. In vaine is it to mend the  
tiles and vpper roomes, till the Foundation be repai-  
red: in vaine doe any labour to repaire the decke,  
whiles the keele is full of leakes; whiles the head and  
heart is sicke, the other members cannot prosper. Ne-  
uer looke that our decaying State should thriue or  
flourish, till our Church be healed and recouered:  
Goe on and hasten therefore with this maine and  
weighty Cure, and haue a speciall eye to this great  
Cozening and infectious plague-sore, whose brieve  
*Suruay and Censure*, I here in all humility present and  
tender to your Honours: and the great Physitian  
both of soule and body, so blesse and ayde you in all  
your good endeauours; that all the festring wounds  
and sores of our gangrend and consuming Church  
and State, may now receiue a sound, a perfect, and  
a present Cure, & be reduced to their perfect sound-  
nesse: *that so our wilderness may be like Eden, and*  
*our Desart as the Garden of the Lord: that our wast*  
*places may be comforted, and all our sad and drooping*  
hearts

Isay 51.3:



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2 Chron: 7,  
10:

Hearts may bee filled with ioy and gladnesse, with  
thanksgiving and the voyce of melodie: that you, and I,  
and all the people of the Land, in the period and per-  
close of this your great Assembly; may be sent away  
unto our tents and habitations, glad and merry in heart,  
for all the goodnes that the Lord hath shewed unto David  
and Salomon; to our King, our Church, our State, &  
to Israel, we his people, by this your happy, and much  
desired meeting: and let all that loue our David, our  
Salomon, or our Israel say: Amen.

Your Honours in all humility,

service, and respect,

WILLIAM PRYNNE.





A  
BRIEFVE SVRVAY,  
AND CENSURE,  
OF  
Maister COVZEN'S his  
Couzening DEVOTIONS.

**I**T hath alwayes beene the beaten roade, and method, of all Heretiques, and seducing Spirits, in all the ages of the Church: to (a) *Dulcerate their Venomus*, Harsh, and bitter Potions, with Lushious, and sweete Ingredients: (b) *Nemo venenum temperat felle & helleboro, sed conditis pulmentis, & bene saporatis*; saith *Tertullian*: Heretiques, and false Teachers are alwayes cunning Apothecaries: they neuer temper their Poysons with Gall, or Colloquint: but with the best, and pleasantest Conserues: their venome lurkes in Honie Potions, that so men may swallow it downe with greater greedinesse, and lesse suspition.

(c) *Viperium obducto potamus melle venenum.*

Heresies, and false Doctrines, (yea, (d) all euill things whatsoeuer,) as they are of an Odious, so likewise are they of a Timorous, and Bashfull disposition: they dare

B

(e) not

a *Venena non dantur nisi melle circumlita.* Hieron. Epist. 7. c. 4.

b *De spectaculis* c. 27.

c *Prosper Aquit. de Providentia Lib.*

d *Omne malum aut timore, aut pudore natura perfudit.* Tertul. Apolog. Ad Gent. c. 2.



*e Error per se-  
ipsum non o-  
stenditur, no  
denudatus de-  
prehendatur :  
sed amictu  
splendidi calli-  
de ornatur, vt  
ipsa veritate  
veriorum se  
exhibere vi-  
deatur imperi-  
tioribus, per  
externam ap-  
parentiam. I-  
renaeus, Adu.  
Hær. l. i. Proa-  
mio.*

*f Abscondunt  
omnes hæretici  
& operiunt  
mendaciorum  
suorum dogma-  
ta, vt sagittæ  
in obscuro rectos  
corde. Hierom  
l. i. in Dan. 5.*

*g anima pe-  
stis tanto peri-  
culosius latuit,  
quanto subesti-  
us serpunt.*

*Concil. Cabi-  
lon. 2. Can. 3 2*

*h Reu. 17. 4. 5.*

*i Si non cassè,  
tamen caute.*

*Terent. Eun-  
chus.*

*k Math. 7. 1 5.*

*l See Little  
Rom. Hist. l. 5.  
Sect. 47.*

(e) not walke *Vnmasked*, (especially, in the brightest Orbe and Hemisphere of the Gospel-tunne :) for feare of pre-  
sent discovery : whence, they alway claipe, and twine  
themselves at first, with knowne and approued Truths:  
(which serue as Sauce; or Baits to draw them downe:)  
(f) and cloathe themselves in the *Amiable dresse*, and Rich  
attire, or at least wile Christen themselves, by the name  
and title, of the Orthodoxe, and receiued Doctrine of the  
Church, vnder whose Banners they pretend they fight :  
that so they may the more insensibly *Insinuate*, and more  
strongly (g) and dangerously incorporate themselves, into  
the Hearts, and Intralls, of vncautelous, and ouer-cre-  
dulous Christians, who are insnared by them, at vna-  
wares. As the long and beaten experience of former  
ages, so the Assiduous practise of some *Conzening*, and  
seducing Authors, in these our present, and declining  
times, doe abundantly euidence, and confirme this Truth:  
Who because they dare not yet proceed so farre, as to  
shew themselves open and professed Factors for the  
*Church of Rome*, for feare their plots, and aimes should  
be detected: doe therefore vent the Adulterous Drugges,  
and Poysonous Doctrines of the (h) *Whore of Rome*,  
vnder the vaile, and colour of DEVOTION : and  
that in such a (i) *Clandestine, Subdole* and enchanting  
manner, that they haue euen charmed *Authoritie* it selfe;  
and lulled *Argos* quite asleepe : Whose vigilant eyes,  
should alwayes so farre wake, as to distinguish *Poperie*  
from true *Deuotion* : and not to ouer-looke the one,  
whiles they admire, and approue the other. But though  
*Argos*, and the MAISTER-WATCHMEN sleepe, and  
close their eyes, and eares, at once : yet, it is fit that  
some should wake, and watch against deuout, (k) and  
*sheepe-skin Wolves* : (who thinke to prey *Cum Priuile-  
gio* on the flocke, because the Shepherd hath *Authori-  
zed* them,) for feare lest flocke and Shepherd perish :  
And this hath caused me, (l) like that *Roman Goose*, in  
the



the sleepe, and slumber of the Dogges, and Watchmen: to clap my wings, and stretch my voyce, at the covert, and (m) tacite approach, of those treacherous, Mountebanke, Couzening, and Domestique Gaules, who now are scaling of our sacred Capitoll; that so some *Manlius*, or other might awake, to rout and chase them from our walls, and banish them for euer from our Confines.

The Booke which I haue here pitched vpon, is intituled: A COLLECTION OF PRIVATE DEVOTIONS, OR THE HOVVERS OF PRAYER: The Author, and Composer of it, is rumoured to bee one *Maister COVZENS*, Chaplaine to the *Bishop of Winchester*, that now is: (n) *Ex ungue leonem*: You may discover the Authors qualities and conditions, by this his Paw, and Handyworke, which smells, nay, stinkes of *Poperie*.

Not to enter vpon any large, and punctuall discovery of the absurdities, and Errors of these pernicious *Devotions*, nor yet to trace the Author in his course, from page, to page: I shall resolue the summe of my Exceptions to this worke of his, into these ensuing Conclusions.

*First*, that this Booke of *Private Devotions*, is meere-ly *Popish*, both in the forme, and matter of it.

*Secondly*, that the Authors end in publishing of it, was nothing else, but to introduce, and Vsher *Poperie* into our Church: at least to grace and countenance it.

*Thirdly*, that the Author endeauors to make *Queene Elizabeth of euer blessed Memorie*, the Patronesse of this his *Poperie*; and to harbor it vnder her Protection.

*Fourthly*, that the Prayer booke of *Queene Elizabeth*, Printed by *William Seeres*, a 1560. and a 1573. (which the Author onely mentions, to giue a glosse, and colour to his *Poperie*, and to delude the simple; and lesse wary by it:) doeth neither warrant the forme, nor matter of these new *Devotions*: which in trueth were most of them stolen out of *Popish Primers*, Prayer Bookes, and Chatechismes; and not transcribed out of the Prayer Booke of *Queene Elizabeth*.

m Tanto si-  
lento in sum-  
mum enasere,  
vt non custodes  
tantum falle-  
rent, sed ne ca-  
nes quidem so-  
licitum animal  
ad nocturnos  
strepitus exci-  
tarent. lb.

n Plutarch. de  
Oracul. Cessa-  
tione lib. Culli-  
us Rhod. Antiq.  
lib. 13. c. 8.

1.

2.

3.

4.



*Fifthly*, that there are diuers falsities, *Popish* absurdities, and abuses of Scripture in it.

*Sixthly*, that there are some prophane, and dangerous passages inuolued in it.

*Seuenthly*, that it is fraught with contradictions.

*Eighthly*, that it is scandalous, and preiudiciall to our owne, and aduantagious onely to the *Church of Rome*.

For the first of these; That this Booke of *Deuotions* is meere *Popish*; it is most cleerely euident: First, from its Frontispice: Secondly, from its Title: Thirdly, from its Frame and Method: Fourthly, from its Stile and Phrases: Fifthly, from its Subiect and Matter.

o *Hec quam  
difficile est cri-  
men non prode-  
re vulsu. Ouid.  
Metamorph.  
lib. 2.*

First, it is meere *Popish*, in regard of the (o) Frontispice. For, if you view the Fore-front of these *Deuotions*, you shall finde these three Capitall letters; (*I H S.*) incircled in a Sunne, supported by two Angels, with two deuout Nunnes, or Women praying to it, one of them holding a Crosse in her hand. Now, what is this but an vndoubted Badge, and Character of a *Popish*, and *Iesuiticall* Booke; of an *Idolatrous*, and *Romish* *Deuotion*? Looke into the Frontispice of all *Iesuits* workes, you shall finde this stampe, and Impresse on them; (*I H S.*) in the selfe-same forme as here: Looke into your *Popish* Horaries, Primers, Offices, Prayers, and *Deuotions*: Loe there a *Crosse*, a (*I H S.*) and men praying to them, or before them: But neuer saw I such a Fore-front in any Orthodoxe English, or Out-landish writers. (p) *Index animi vultus*; the very Effigies, Draught, and Portraiture therefore of the Frontispice, proclaimes the Booke it selfe, and him that Pen'd it, to bee meere *Popish*: It hath the very (q) *Marke, and Seale of the Beast* upon its Fore-head; therefore, it must needs be his.

p *Clarke de  
Antico. l. 1. p. 30*

q *Reu. 14. 9. 11  
r Synod. Nice-  
na 2. Actio. 1.  
Sur. Tom 3.*

*Concil p. 54.  
Actio. 6. lb. p. 48  
150. 154. Adri-  
ani. 1. Scriptu.  
de Imaginibus.  
Ib. p. 214.*

But if *Pictures*, which *Papists* stile; (r) *their Lay-mens* *Bookes*, want tongues to publish our Authors Hieroglyphicall, and Implicit *Poperie* to the World: then let the very Title of the Booke, and Fore-front testifie, what the dumbe, and speechlesse Picture cannot vtter. Not to

picke



picke any quarrell with the word DEVOTIONS, with which some men might chance to iarre: the variation of it: (OR THE HOVVERS OF PRAYER:) in this Church and age of ours, is a sufficient euidence, that the Booke, and Author both are Popish. For where shall you euer finde these HOVVERS OF PRAYER mentioned, or prescribed, (at least in the abstract, as here,) but onely in Popish Authors? I confesse indeed, that there is mention made both in the (s) *Scriptures* and the *Fathers*, of the third; the sixth; and the ninth hower: (that is, of Morning, Euening, and of Noone-day;) and of Solemne Prayers, both publike and priuate at these howers. But neuer could I finde as yet, where these HOVVERS OF PRAYER, were prescribed, or distributed after the Roman computation: where the antiquitie, or vse of them were iustified and defended: where the Deuotions of any were confined to these Howers: or where mens priuate Deuotions at these limited seasons, were euer stiled, the HOVVERS OF PRAYER, in the abstract: but onely in Popish Councils, Offices, Primers, and Authors, from whom our Author tooke his Title. I confesse, indeed: that the first Edition of the Booke of Latine Prayers, published by *Queene Elizabeth* in the yeere 1560. quoted by our Author, in the second Title page; was stiled: ORARIUM: SEV, LIBELLVS PRÆCATIONVM: (not *Horarium*: nor *Libellus precationum*, seu, *Orarium*:) in which there is onely a brieft recitall of the first; the third; and the ninth hower of Prayer, farre different from our Authors, as I shall shew anon: But this very Booke, in the second, and third Impressions of it: in the yeere 1564. and 1573. had no other Title, but PRÆCES PRIVATÆ IN STUDIO SVRVM GRATIAN COLLECTÆ: & in these Editions which were the last & best, there is not so much as any touch or mention, of these *Canonick Howers of Prayer, or first, sixth, or ninth howers*: Neuer could I heare as yet of any Deuotions, or Prayer Bookes, intituled the HOVVERS OF PRAYER: but

s Acts 2.1.15.  
& 3.1. & 19.  
3.9. Dan 6.10.  
Psal. 55.17.  
t Cypr. Serm. 6.  
de Orat. Dom.  
Hierom. ad  
Eustochium.



onely one in *Spanish*, Printed at *Paris*, by *Williams Merlin*, 1556. Stiled, *HORAS DE NUESTRA SENIORA: The Howers of our Lady*: Fraught with the very dregs of Popery, and Idolatrie: The very Phrase, and Emphasis therefore of this Title, ( which is neuer mentioned by way of approbation, in any Protestant writers; nor yet in the Articles, Common Prayer Booke, the Bookes of Homilies, or Canons of our Church: nor yet in any Orthodoxe English writer,) doeth stampe a kinde of Brand, and Impresse of Poperie, and Superstition, on the Booke it selfe, and euidence it to be meerely Popish.

3.

Thirdly, the whole Fabricke, Frame, and Method of these Deuotions, doe prooue them to be Popish: For they are directly moulded, formed, and contriued according to our *Ladies Primer, or Office*: Printed in *Lattaine* at *Antwerpe*, 1593. and in *Lattaine, and English for the vtilitie of such of the English Nation, as vnderstand not the English tongue*: 1604. According to the *Breuiary of Pius the fift, and Clemens the eight*: Printed at *Antwerpe*, 1621. and the *Howers of our Lady*, Printed at *Paris*, 1556. For first, you haue here a Frontispice: with (*I H S.*) in a Sunne held vp by two Angels: and two deuoute Females, one of them holding a Crosse in here hand, Supplicating vnto it: Then you haue for the Title: *A Collection of priuate Deuotions: or the Howers of Prayer*: together with a Preface. *Iustifying Canonick Howers; condemning all conceined Prayers; and confining men to the vnerring Deuotions of the Church; and to the Ceremonies, Formes, and Sacraments of the ancient Church*: (which can bee no other but the Church of Rome, as I shall prooue anon:) Then you haue a *Calender* with a Preface to it: *Containing the Festiuall, and Fasting dayes of the Church; and the Memories forsooth, of none but holy Martyres and Saints*: (though many of them were neuer found in *rerum natura*, and others of them were neuer Sainted but at Rome:) Next you haue a *Table of moueable Feasts*, and rules for them: Then you haue the *Fasting*



*Fasting dayes of the Church; or dayes of speciall Abstinence and Devotion: whereof our Ember Weekes, and Rogation dayes; Ash-Wednesday: the Fridayes after Whitsontide, and holy Crosse: the Saturday after Saint Lucies day: and all the Fridayes and Saturdages of the yeere, must bee the chiefe; though our Church enioynes them not: Next you haue the times wherein Marriages are not to be Solemnized: which times, the Calenders, Articles, and Canons of our Church, doe neither mention, nor prescribe. Then succedes the Apostles Creed in twelue Articles: the Lords Prayer in seuen Petitions: the tenne Commandements with the duties enioyned, and the Sinnes prohibited by them: together with \* the Precepts of Charitie; the Precepts of the Church; the Sacraments of the Church: (and these forsooth, must bee seuen: ) the three Theologicall Virtues: the three kindes of good Workes. The seuen gifts of the holy Ghost: the twelue fruites of the holy Ghost: the Spirituall, and Corporall Workes of Mercy: the eight Beatitudes: Seuen deadly Sinnes, and their contrary Vertues: then Quatuor nouissima: all Popish trash and trumpery, stolen out of Popish Primers, and Chatechismes, as I shall prooue anon: and neuer mentioned in any Protestant writers. Then comes in His collections for priuate Devotions, with his Pleees both from Scriptures, Fathers, and Popish Authors: for the practise, and obseruation of Canonickall Howeres, both in generall, and speciall; all taken out of \* Bellarmine, \* Azorinus, and the \* Rhemish Testament: And first, you haue his preparatiue Prayers, before Mattins: and among them, one at our entrance into the Church, and another when we come into the Quire: then you haue a preparatiue Hymne. Then comes in a Iustification of the antiquitie of Mattins, AND THAT AT THE FIRST HOUVER: then followes His Mattins for the first; the third; the sixth; and ninth Hower, beginning with the Lords Prayer; seconded with an Hymne; continued with Psalmes, and gloria Patri, &c. with a piece or fragment of a Chapter, or Lesson; and Consummated, with some Prayers, and a Thankes-*

\* These are onely to bee found in Popish Primers, Catechismes and Writers.

\* Bellarm. de bonis Operibus in Partit. l. i. c. 13.

\* Institut. Moraliū part. i. l. 9 c. 2. 10. 6.

\* Annotationes on Acts 10. Sect. 6.



Thanksgiuing : Then succeed his **VESPERS**, then his **COMPLINE** : all of them exactly framed, after the Popish *Offices, Primers, and Horaries*, and not according to our *Common Prayer Booke*, or any Protestants Method. Now follow some other Prayers, *with the seven Penitentiall Psalmes* : Next the *Collects of our Church* ; with severall Aduertisments, and Prefaces them : then *Prayers and Meditations both before and after the Sacrament* : and among them, one **WHEN WEE ARE PROSTRATE BEFORE THE ALTER** : a Prayer worth the obseruing : another, desiring the **MEDIATION OF ANGELS** : Then follow *seuerall formes of Confessions to bee used, according to the directions of the Church, especially, before the receiuing of the Sacrament* : then a *deuout manner of preparing our selues*, To **RECEIVE ABSOLVTION** : with a Thanksgiuing after **ABSOLVTION** : then followes some speciall **PRAYERS FOR EMBER-WEEKES**, not mentioned in our *Common Prayer Booke* : Then *Prayers for the Sicke ; Prayers at the Hower of Death* ; yea, and A **PRAYER FOR THE DEAD** : then other Prayers and Thanksgiuings : And as he beginnes with the **SIGNE OF THE CROSSE**, so hee concludes with the **VIRTVE OF CHRISTS BLESSED CROSSE** : yea, and with the **INTERCESSION OF ALL SAINTS** (as I haue heard : ) before the leafe was altered and torne out, vpon some exceptions taken to it. So that if you Suruay the whole frame and modell, of these *Deuotions and Howers of Prayers* ; either in the whole intire structure : or in the forme, and order of its seuerall parts : you shall finde ; that it tooke its patterne, and sample, from our *Ladies Primer*, and the forequoted Deuotions, which runne in the selfe same method, forme, yea, matter too ; not from the priuate Prayers of *Queene Elizabeth*, nor yet from our Booke of Common Prayers, as I shall prooue more fully anon.

4 Fourthly, the very Stile, and Phrases of it, doe euidence, and conuince it to be ineerely Popish : Take these for all the rest that might bee mentioned : *The Howers of*  
of



of Prayer: which is eightene severall times mentioned, and some twelue of them by way of Preface; or Title: *The ancient Church*: in the second Title page: the *Ancient Lawes and godly Canons of the Church*: in the first Preface: *The Festivalls, and Fasting dayes of the Church*: the Title before the Calender: *The Fasting dayes of the Church. The precepts of the Church: The Sacraments of the Church*: (which being all compared together, with their subiect matter, will plainly testifie, that he meanes the Church of Rome, and no other; since the Ancient Lawes and Canons of the Church, for the obseruation of *Canonical Hower*s: the *Precepts of the Church* there mentioned, and the *Sacraments of the Church*, which hee makes *seven*, can bee appropriated to no Church but that alone, and not vnto our own, or other Churches, which approoue of no such Sacraments, and knowe of no such *Canons, Lawes, and Precepts*, as are here recorded:) To these I may adde: his first, his third, his sixth, and his ninth *Hower*s of Prayer: His *Vespers*, (a) *Suffrages*, and (b) *Compline*: his *Priests*, and *Priests of Gods Church* (oft repeated: and the word *Ministers* neuer vsed, though (c) we affirme, the name of *Priests*, to bee an incongruous word, not proper to the *Ministers of the Gospel*;) His *Times* wherein *Marriages* are not Solemnized: The two *Precepts of Charitie*: The three *Theological* *Virtues*: Three *kindes of good Workes*: *Seven Gifts*: and twelue *Fruits of the holy Ghost*: The 7. *Spiritual*, and *Corporall Workes of Mercy*: The eight *Beatitudes*: *Seven deadly Sinnes*, *Quatuor nouissima*: (d) *A Prayer*, when we come into the *Quire*: (e) The *seven Penitentiall Psalmes* to bee vsed in times of *Penance*, &c. (f) *Septuagesima Sunday*, was but to prepare the people for their *solemn Fasting*, and *Penance*; and to forewarne them of *Lent*: that when it came, they might more strictly, and Religiously obserue it. (g) *Christs holy Sacrament*, his blessed *Body and Blood*. (h) When we are prostrate before the *Altar*: (i) That the remembrance which we now offer up to thee, may by the *Ministrie*

a Pag. 143.

b Pag. 165.

c See Doctor Rainolds conference with Hart. p. 446 to 473. Doctor Hukes Notes on Heb. 8. 9. &amp; 10.

\* After his Calender.

d Pag. 17.

e Pag. 182.

f P. 233, 334.

g Part. 2 the Title.

h 2 Part. p. 4.

i Pag. 10



k Pag. 12. 13. *night of the holy Angels, be brought into the heavenly Tabernacle; (k) At the receiving of the Body: standing with*  
 l Pag. 25. 30. *the Priest: (l) A devout manner of preparing our selves to Absolution: A thanksgiving after Absolution: compared with the first Precept of the Church: (m) The virtue of Christ's blessed Crosse, &c: these severall Phrases, & Passages, which are seldome or no where found, but in Popish Authors, and beare a tinge, and smell of Poperie alwayes with them: are a strong and pregnant evidence, that these Devotions are patched vp of shreds of Poperie.*

m Pag. 122.

5.

Fifthly, the very Subject matter of this Booke, is meere Popish: therefore the Booke it selfe, must needs be such: If we branch the matter of this Booke, into points of Doctrine, and substance: Of Ceremonie, Forme, and Circumstance: and consider these, either absolutely in themselves, or Relatiuely, with reference to the Authors, whence they were taken; we shall discover much hidden, and concealed, yea, some evident, and apparant Poperie, even twined and involved in it. For Doctrinall, and Positive Poperie, you have these severall Limbes, and Branches couched, and by necessary implication, affirmed in it: which I shall enumerate and muster vp in order, as I finde them scattered by the Author.

1. That the Church of Rome is the true and Ancient Mother Church; and that her holy Canons, Lawes, Precepts, Ceremonies, Constitutions, Canonieall Flowers and Sacraments, are duly and Religiously to be observed by vs.

2. That the visible Church of Christ, (yea, the very Church of Rome) can neuer Erre in matters of Faith.

3. That the Lent-fast, is an Apostolicall Constitution; that it comes from Diuine Authoritie: And that we are to obserue and keepe, both it, and Ember weekes, Rogation dayes, together with Wednesdaies, Fridayes, Saturdayes, and Holy day Eues, with Denotion, and Abstinence; not in politicall respects, as prescribed, and enjoined



joynd by the State ; but by verue of the precepts and immutions of the Church.

4. That the Pictures, and Images of God the Sonne, and God the holy Ghost, may be lawfully made.

5. That men may worship them in these Images.

6. That men may adore the Persons, and Images, of Saints, and Angels, though not with that Solemne worship of *Latria*, which is due to God alone.

7. That Auricular Confession to a Priest, and Absolution from him, are necessary.

8. That there are seven Sacraments of the Church.

9. That there are but three kindes of good Workes.

10. That there are Sinnes Veniall in their owne Nature.

11. That Christ is corporally present in the Sacrament of the Lords Supper.

12. That the Sacrament is a real Sacrifice, and that we are for to adore it.

13. That Angels are our Mediators to present our Prayers and seruices vnto God, as well as Christ.

14. That Prayer for the Dead is lawfull.

15. That there is a Diuine blessing and efficacy in the bare Crosse of Christ.

These fifteene Points of Fundamentall, ranke, and Doctrinall Poperie, are shrowded, and cherished vnder the protection, and countenance of these Pious Deuotions.

For the first of these, I collect it from the Title page :  
 “ (a) The practise of the Ancient Church, called, *The*  
 “ *Howers of Prayer* : From the Preface to the Booke,  
 “ Those who accuse vs here in England to haue despised  
 “ all the old Cermonies, and cast behind vs the blessed  
 “ Sacraments of Christs Catholique Church, doe but  
 “ betray their owne infirmities : (b) The Fasting dayes  
 “ of the Church, or dayes of speciall Abstinence, and  
 “ Deuotion : Whereof Lent, Ember weekes, some Holy  
 “ day Eues, and all the Fridayes of the yeere, except

a This Title is  
 taken From  
 the howres of  
 our Lady: Prin  
 ted at Paris,  
 1556. From  
*Bellarmino de*  
*Bonis Operibus*  
*in Partit. l. 1.*  
 c. 13 And our  
 Ladies Primer.  
 b This from  
 A Manuall of  
 Prayers by  
*Laur. Kellam:*  
 Printed at De-  
 way 604 at  
 the beginning.



\* This out of our *Ladies Primer*. James Leidesma his Catechisme Cap. 13. Bellarmine's Christian Doctrine cap. 7. *Vaux* his Catechisme, c. 3.

\* Those that fall within the Twelve dayes of Christmas.

\* The Precepts of the Church : First, to obserue the Festivalls, and Holy dayes appointed : Secondly, to keepe the Fasting dayes with Deuotion, and Abstinence: Thirdly, to obserue the Ecclesiasticall customes, and Ceremonies established, & that without frowardnesse, or contradiction : Fourthly, to repaire vnto the publike Seruice of the Church, for Mattins, and Evening song, with other Holy offices at times appointed, vnlesse there bee a iust, and vnfaigned cause to the contrary : Fifthly, to receiue the blessed Sacrament of the Body and Blood of Christ with frequent Deuotion, and three times a yeere at least, of which times Easter to be alwayes one. And for better preparation thereunto as occasion is, to disburthen, and quit our Consciences of those sinnes that may grieue vs, or scruples that may trouble vs ; to a Learned, and discreet Priest, and from him, to receiue aduice and benefit of Absolution : (c) The Sacraments of the Church : The principall, and truely so called, (as generally necessary to Saluation,) are Baptisme, and the Lords Supper : The other fve, that is to say ; Confirmation, Penitence, Orders, Matrimonie, and Visitation of the Sicke, or extreame Vnction, though they be sometimes called, and haue the name of Sacraments, yet haue they not the like nature, that the two principall, and true Sacraments haue. From all these seuerall passages stolen out of Popish Authors: and not so much as mentioned in the *Prayers of Queene Elizabeth*, or in our *Common Prayer Booke, Homellies, or Articles* : I argue thus ; If there bee no Ancient Church, which enioynes the practise of Canonically Howers, and strict obseruation of the recorded Fasting dayes, with Abstinence, and Deuotion : If there bee no Church, which admits, or allowes of seuen Sacraments, or giues such Precepts, as are here recited, but onely the Church of Rome : then it is certaine, that the Author affirmes the Church of Rome,

\* This is stolen from Our *Ladies Primer* at the beginning. Leidesma his Catechism cap. 13. *Vaux* his Catechism cap. 4. Bellarmine's Christian Doctrine. cap. 9.



Rome, to be the True, and Ancient Mother Church, and that her holy Canons, Precepts, Ceremonies, Canonick Howers, and Sacraments are duely, and Religiously to bee obserued by vs: But there is no Ancient Church, which enioynes the Practicall obseruation of Canonick Howers, and the strict obseruation of the Recorded Fasting dayes; there is no Church, which approoues of seuen Sacraments, or which giues such Precepts, as are here recited, but onely the Church of Rome. Therefore it is certaine, that our Author, affirms the Church of Rome, to be the True, and Ancient Mother Church: and that her Canons, Ceremonies, Precepts, Canonick Howers, and Sacraments, are duely, and Religiously to bee obserued by vs. The sequell cannot bee denied, because the Author, doth presse these Canonick Howers, Precepts, Ceremonies, and Sacraments vpon vs, from the Authoritie, and practise of the Church, in which they alwayes haue bene, and yet are in vse. The Minor is already euident: becaute \* no Church by its owne Authoritie alone without a relation to the Policie of State, doeth vrge any set *Fasting dayes*, nor yet enioynes *Canonick Howers*, or *Auricular Confession to a Priest*: nor allowes of *seuen Sacraments*, (as I shall prooue more largely in its place:) but onely the Church of Rome, whose secret Factor questionlesse our Author was: Therefore, our Author is vndoubtedly guiltie, of this first Popish Tenent.

\* See the Homily of Fasting. Part 2.

For the second, that the visible Church of Christ, (yea, the very Church of Rome) can neuer Erre in matters of Faith, and Doctrine: is vnfallible collected, from this ensuing passage in his Preface. *That wee might be sure to speake in the Grane, and Pious language of Christs Church; which hath euer more bene guided by the Spirit of God, and the holy Ghost.* From which I argue thus.

That CHVRCH, which is euermore guided by the Spirit of God, and the holy Ghost, can neuer Erre in matters of Faith: this all Protestants, and Papists testifie.



*a* See Epist. Synodales Concil. Basl. Suri. in Tom 4. pag. 143. Rhemists Annotations on Iohn 14. Sect. 5. On cap 16. Sect. 2. 5. & cap 17. Sect 2. Bellarmine 1. 3. de eccles. cap. 14 and all other Papists on this Controuersie, accordingly.  
*b* See Whitakers De Eccles. Cont. 2. Quæst. 4. c. 2. 3. Master Bernards Rheemes against Rome Proposition 12. Doctor Reynolds Thesis 2. Apologia 2. Thesis and Conference with Mart, with all other Protestants both of our owne and other Churches who write of this Controuersie.

But the Church of Christ, (saith our Author, speaking of that particular Church, out of which these scattered Denotions were collected, which is no other, but the Church of Rome:) is evermore guided by the Spirit of God, and the holy Ghost, and that in matters of Faith, and Doctrine: according to the (a) Tenent of the Papists: who affirme; that the Pope, the Church, and Generall Councils cannot erre; because they are alwayes guided by the Spirit of God, and the holy Ghost: And contrary to the expresse Doctrine, and Tenent of (b) all Protestant Divines: who affirme; that any visible Church, or Generall Councils, yea, that the Church, and Pope of Rome, may erre: because they are not all evermore guided by the Spirit of God: with which the 19. and 21. Articles of our Church concur.

Therefore the Church of Christ, (to wit, particular Churches, or Generall Councils, which are the representative Church,) in our Authors iudgement, cannot erre in matters of Faith, and Doctrine: which is a Branded Error.

Now marke what good vse our Antagonist makes of this Conclusion, even the same that the Pope, & Church of Rome doe: to Countenance, and Iustifie all those Erronious, and Popish Ceremonies, Trumperies, and Positions, which are couched, and set abroad in his Denotions, and to make them passe for currant Trueth: because these Denotions, are nothing else but the approoved, and accustomed Denotions of the Ancient Church of Christ, (videlicet the Church of Rome,) which was evermore guided by the Spirit of God, and the holy Ghost: and not the Denotions of private ghosts, and spirits, (as hee there stiles them,) which are subject vnto Error. Therefore there can bee no hurt, no Error, no False, nor Popish Doctrine, touched in them. So that hee doeth not onely iustifie, and approove, but likewise apply this Popish Position, in a Subdolous, and Popish manner, even to iustifie the vnerrabilitie of these his Denotions:



Devotions: and in them the infallibilitie of the Church of Rome, from whose weedie Garden, this Garland of Devotions hath beene gathered.

Come we now vnto his third Position collected from these severall passages. \* " The fasting dayes of the Church. Or dayes of speciall Abstinence and Devotion: The holy dayes of Lent: The Ember weekes at the foure seasons: The three Rogation dayes: The Eues and Vigils before some thirteene Holy dayes. It hath beene also an Ancient Custome to fast all the Frydayes in the yeare, except those that fall within the 12 dayes of Christmas. \* To this ende: (speaking of Septuagesima Sunday, and the Lent Fast) there was a godly Ordinance in the Ancient Church (made by the Council of *Auxerre* more then a thousand yeares since) that in the ende of the *Epiphany* there should be certaine daies appointed (such as this, and the two Sundayes following are.) Whereinto prepare the people for their solemne Fasting and Penance, to giue them warning of their *Lent* before hand, that when it came, it might bee the more strictly and religiously obserued. And afterwards, through the variety of Fasting in diuers places, it came to passe that these three Sundayes were made to be the beginnings of the *Lent-Fast*: Some extending their humiliation, to a larger time then Ordinary, and others excepting from it those dayes of the Weeke, whereupon many Christians, had either no custome, or no leaue to fast. All agreeing in this, that whether we begin at *Septuagesima*, or any of the Sundayes following, the *Lent-Fast* is duly to be kept at one solemne time of the yeare, and Religiously to bee continued vnto the great Feast of *Easter*. \* By the Ancient Lawes and Customes of the Church of Christ, we still obserue an yearly solemne time of fasting and prayer, which we call our *Lent-Fast*. (\*) The *Lent-Fast* which wee now keepe is, and euer hath beene an Apostolicall Constitution. It

" is

3.  
\* This is transcribed out of *Laur. Kellams* Manuall of Prayers Printed at *Doway*, 1604. Immediately after his Calender.  
\* P. 234. 235.

\* P. 237.

a Pag. 240.



b pag. 246.  
247.

“ is no humane Invention (as they call it) but it comes  
“ from *Diuine Authoritie*, that we Fast our *Forty Dayes*  
“ in *Lent*. (b) The last weeke of Lent is an holy weeke,  
“ and Christians haue vsed to call it, *The holy and great*  
“ *weeke*, or the passion weeke, and more solemnly to ob-  
“ serue it then any of the rest before, &c. This is the  
“ reason why all the Wednesdayes of the yeare haue bin  
“ heeretofore, and why the Frydaies and Saturdayes of  
“ euery weeke besides are now continued, and made  
“ common dayes of Abstinence and Prayer.

c *Caluin*: In-  
stit. lib 4 cap.  
12. Sect. 20.  
*Doctor Fulk*  
Answer to  
the *Rhemish*  
*Testament*,  
Muth. 9. Sect  
11 Math. 4.  
Sect. 2 Marke  
1. Sect. 6. Luk.  
4. Sect. 1. & 6.  
Sect 4 Acts  
13. Sect 5.  
*Festus Hom-*  
*inus Disput.*  
69. num: 4. p.  
469 *Hocker*  
*Eccles. Pol. l. 5*  
Sect. 7 2. Do-  
ctor *Feastly*  
Handmayde  
of Deuotion.  
p. 526 541. ro  
546. Mr. *Ma-*  
*sons* Christians  
Fast. cap. 10.

From the words and scope of all which passages, the  
Author doth palpably and infallibly teach : That the  
*Lent-Fast* is an Apostolical Constitution, comming from  
Diuine Authority, which binds vs accordingly to obserue  
it. And that Ember weekes, Rogation dayes, together  
with Wednesdayes, Frydayes, Saturdayes, and the last  
weeke of Lent especialiy, and some certaine Holy-day  
Eues are to be kept with Deuotion and Abstinence: Not  
in any Politicall respect, as prescribed and enioyned by  
the State for Politique endes: *As the increase of Cattell,*  
*the maintaining of Ships, and Mariners, and the encourage-*  
*ment of Fishermen*: (in which respect our Church doth  
principally obserue these dayes: not as *Fasting dayes*, or  
dayes of *Deuotion to be spent in Prayer and Fasting*: but ra-  
ther, yea chiefly, as *Fish-dayes*, for the aduancement of  
*Fishing, and sparing of young Cattle*: not as dayes enioyn-  
ed by the Churches, but designed by the States Autho-  
rity: As our *Homely of Fasting Part. 2. 2-Ed 6. cap. 19.*  
*5. Ed 6. cap. 3. 5. Eliz cap 5. 27. Eliz. cap 11. 29. E-*  
*liz. cap. 5. The Kings Maiesties Proclamations, for the*  
*observing of Lent*, and most of our Protestant Diuines  
affirme,) but as Apostolicall Præcepts and Constitutions,  
præscribed and inioyned by the Churches bare Autho-  
ritie: which opinion both of the *Lent-Fast*, and of these  
other *Fasting-dayes*, (or *Fish-dayes* rather;) all (c) *Pro-*  
*testant Authors* doe disclaime, as a meere *Popish Assertion*;  
And



And none but (c) *professed Papists doe mainteine*. Wee keepe our *Lent*, and the *fore-recited Fasts*, by vertue of the *Statute of 2. and 3. Ed. 6. cap. 19.* and by no *Ecclesiasticall, or Apostolicall constitutions*: Wee know no expresse Precepts, in our *Articles, Homelies, Canons, or Common Prayer Booke of our Church*, that binde vs to obserue these *Fasts*; but onely the *fore-recited Statutes*: which are the Lawes, and Precepts of the State, not of the Church: Therefore our Authors Doctrine in these points of Lent and Fasting Dayes, which differ from the expresse words, and Preamble of the Statute of 2. and 3. Ed. 6. cap. 19. from the (d) *Doctrine of our Homelies*: and the receiued Tenent of all our Writers: agreeing verbatim with the assertion of Iesuites, and Popish writers; must needs be Popish.

For the fourth; *That the Pictures of God the Sonne, and God the holy Ghost, may be lawfully made*: it is couertly, and necessarily intimated in his first Diuision of such who doe offend, against the second Commandement: Offenders against the second Commandement (saith he) are, *They that fancie to themselves, any likenesse of the Deitie; or frame for to make any Image, either of God the blessed Trinitie, or of God the Father; who neuer appeared to the World in a visible shape*: So that he cleerely admits, and intimates in these words: that the Images, and Pictures of God the Sonne, and God the holy Ghost. may be safely made: (e) *because they appeared to the World in a visible shape*, (as hee pretends;) though God the Father, and the blessed Trinitie neuer did. His applying then of this reason onely to God the Father, and the blessed Trinitie: His stopping at the Father; without any further mention of the Sonne, and holy Ghost; together with his ensuing words: *Those that make any other Image, (be it of Christ and his Crosse, or bee it of his blessed Angels,) with an intent to worship them.* Doe fully euidence, that hee approoues the making of the Images, and Pictures of God the Sonne, and God the

c Bellarm. de bonis Oper. in part. 1. 2. c. 14. Rhemish Annotations on Mat. 4. Sect. 2. Mark 1. Sect. 6 & Luk. 4. Sect. 1. See the Popish Authors quoted by Mr. Mason in his Christians Fast cap. 10. p. 151. 152. All to this purpose: That the *Lent Fast* is a Diuine, or at least an Apostolical Institution: as Master. Cozens here affirms. d Homely of Fasting, part. 2.

e This is Bellarmines reason in his Christian Doctrine. c. 6. p. 142. 143.



*f* Rhemists  
Annotat. in  
Acts. 17. Sect. 5.  
*Vaux*: in his  
Catechisme  
on the 2. Co-  
mandement.  
The Councell  
of *Basil*: of  
*Trent*: and all  
the Papists. See  
Bishop *Vsbers*  
answer to the  
Iesuits Chal-  
lenge. cap. 10.  
*g* Hom. 2. & 3  
against the pe-  
rill of Idolatry  
Article 22.  
*h* Dr. *Fulks*  
Annotations  
in Acts 17.  
Sect. 5. Bishop  
*Babington*, Mr.  
*Perkins*, and  
Mr. *Dod* on the  
2. Comman-  
dement. BB.  
*Vsbers* Answer  
to the Iesuits  
Challenge. ca.  
10. Where all  
the Fathers  
are quoted to  
this purpose.  
M. *John Whites*  
Way to the Church. Digres. 51. Sect. 11. *Calism. Institut.* l. 1. c. 11. Sect. 12. And all  
our Protestant Diuines that writ of Images. 1 *Bellarmines* Christian Doctrine,  
cap 6. p. 139. *Vaux* his Catechisme, c. 3. *Rhemists* Notes on 1 John 5. Sect. 5. k *Rhe-*  
*mists* Notes on Phil. 2. *Concil. Trident.* Sess 25. l *Hom.* 1. 2. 3 Against the perill of  
Idolatry. BB *Babington*. Mr. *Perkins*, and Mr. *Dod* on the 2. Commandement BB.  
*Vsbers* Answer to the Iesuits Challenge. cap. 10. \* This being compared with his  
blessing at the end: where in there was the *Intercession* of all Saints infered, (as I  
haue heard) before his Maieslie tooke exceptions to it, will euidence his meaning to  
the full.

holy Ghost: a meere Popish assertion, which the (*f*) Pa-  
pists onely doe mainteine: and which our owne (*g*) Home-  
lies, and (*h*) Orthodoxe writers doe expressely con-  
demne, as Sinfull, and Vnlawfull.

For the fift Position; *That God the Sonne, and God  
the holy Ghost, may be worshipped in their Images*; which  
is necessarily collected from these words: *Offenders a-  
gainst the second Commandement*: are, *They that make  
any other Images, or the likenesse of any thing whatsoever,*  
(be it of Christ and his Crosse, or be it of his blessed Angels,) *with an intent to fall downe and worship them. They that  
are worshippers of Idoles. or representments of false Gods*:  
In which passages, our Author onely disclaimes the  
worshipping of merce Pictures, Idoles, and false Gods,  
which the (*i*) *Papists likewise doe condemne*: or the adora-  
tion of the bare Pictures of Christ, and the holy Ghost:  
intimating, *that wee may worship them in their Pictures,*  
(for why else doeth hee allow men for to make them :)  
though we may not Adore the Pictures themselues; ac-  
cording to the (*k*) *ancient Popish distinction*, and euasion;  
which our (*l*) *Homelies*, and the fore-quoted Protestant  
Authors doe condemne, and vtterly reiect, as Popish  
and Erronious.

For the sixt; *That the Persons, and Images of Saints  
and Angels, may bee worshipped, though not with the selfe-  
same worship. wherewith wee Adore God himselve*. This is  
euidently inforced from his Exposition on the second  
Commandement. \* *God is to be worshipped with the lowly  
reuerence of our bodies: also; This to bee religiously done  
vnto him: This also to be done purely, without any such out-*

Way to the Church. Digres. 51. Sect. 11. *Calism. Institut.* l. 1. c. 11. Sect. 12. And all  
our Protestant Diuines that writ of Images. 1 *Bellarmines* Christian Doctrine,  
cap 6. p. 139. *Vaux* his Catechisme, c. 3. *Rhemists* Notes on 1 John 5. Sect. 5. k *Rhe-*  
*mists* Notes on Phil. 2. *Concil. Trident.* Sess 25. l *Hom.* 1. 2. 3 Against the perill of  
Idolatry. BB *Babington*. Mr. *Perkins*, and Mr. *Dod* on the 2. Commandement BB.  
*Vsbers* Answer to the Iesuits Challenge. cap. 10. \* This being compared with his  
blessing at the end: where in there was the *Intercession* of all Saints infered, (as I  
haue heard) before his Maieslie tooke exceptions to it, will euidence his meaning to  
the full.

ward,



ward, and solemn worship, to be given either to the Person, or Image of Saint, or Angel, or any other creature whatsoever : which being compared with that which follows : Offenders against this Commandement ; They that are worshippers of Saints Images, and out of a false opinion of demeriting the protection of the blessed Virgin, or any other Saint of God, doe give a religious Adoration, to those usuall representations that are made of them. So that hee doeth here evidently, and clearely grant, (m) as Maister Mountague also in expresse termes doeth : ) That (n) there may bee a religious use of the Images of Saints, and Angels ; and that wee may Worship, and Adore, either Saints, or Angels, at least wise, with the Worship of *Dulia*, as the (o) Papists hold : though not with that outward and solemn worship, (marke the Emphasis of the words, ) which is due to God alone : For hee onely condemnes the giuing of religious Adoration, to the bare Images, not to the persons of Saints, and Angels, (which his last words doe seeme clearely to admit, ) and the yeelding, not of Religious worship, and Adoration : but of that outward, and solemn Worship onely, which is due to God alone : which is no more, then all the Papists doe acknowledge : who appropriate the worship of *Latria* vnto God alone ; though they giue that of *Dulia*, and *Hyperdulia* vnto Angels, Saints, and Images. So that in these Points of Images, and Prayer to Saints, (make the best of them that can be,) hee goes no further then moderate Papists, and not so farre as all Orthodoxe Protestant Authors doe : so Frozen are his Zeale, and hote Denotions in these points of Saints, and Angels, which are meerely Popish.

For the seuenth ; That Confession to a Priest, and Absolution from him ; especially, before the receiuing of the Sacrament are necessary : is euident from his first Precept of the Church : to wit, To receiue the Blessed Communion of Christs Body, and Blood, with frequent Denotion, and three times of the yeere at least, whereof Easter to bee one : And

m Answer to the Gagg. pag. 318. See Dr. Featly his Paralell p. 21. 22. n Concil. Trident. Sess. 25. Bellarmine's Christian Doctrine, cap. 6. James Ledesma his Catechisme cap. 6. o Rhemists' Notes no Mat. 4. Sect. 3. Act. 10. Sect. 7. c. 14. Sect. 2. Hebr. 11. Sect. 9. Concil. Nicen. 2. Act. 2. c. 4. Sur Concil. Trö. 3. p. 74. 102. 120. Adrian's Scriptum de Imaginibus. lb. pag. 217.

7.



p Compare this with his prayer before Absolution, & his thanksgiving after it, together with his Forme of Confession.

q The Exhortation before the Communion. Dr. Fulke Rhemish Testament on John 20. Sect.

5. Mr. Bernard Rheemes against Rome Proposition 20 pag. 203. Homily of Repentance, part. 2  
r So the Papists in expresse termes, Concil. Lateran.

sub Innocen. 3. cap. 21 Rhem. Notes on Luke 17. Sect. 4. Ioh 20. Sect. 5. on Iam. 5. Sect. 10.  
s See Homily of Repentance part. 2.

t Dr. Fulkes Notes on the Rhemish Testament, Iohn 20. Sect. 5. Luke 17. sect 4 Iam. 5. sect. 10.

Mr Iohn Whites Pathway, Numb. 40. Digres. 3. Calu. Instit. 1. 3. c. 4. sect. 19 u Rhe-  
mists Notes on 1 Cor. 11. sect. 17. x Our Ladyes Primer. James Ledesma his Chate-  
chisme. c. 13. Bellarm. Christian Doctrine, cap 7. Come

for better preparation there unto, as occasion is, to disbur-  
then, and quite our Consciences of those sinnes, that may  
griene vs, or scruples that may trouble vs, to a Learned,  
and discreet Priest, and from him to receiue aduice, and the  
benefit of Absolution. Loe (p) here a pregnant prooffe  
for Auricular Confession: wherein there are three  
things obserueable: First, that the Confession, which  
our Author speakes of, is no arbitrarie, or voluntarie,  
but a forced, and enioyned Confession, and that by the  
Authoritie, and Precept of the Church: whereas (q) ours,  
and all other Protestant Churches, prescribe it *onely by  
Way of aduice*; and that *onely in case of necessitie, when as  
mens Consciences cannot else be quieted*: Secondly, that this  
Confession must be made, not to a Minister of Gods Word,  
as (our Common Prayer Booke renders it: but (r) to  
a discrete, and Learned Priest: that is, to some Popish  
Massing Priest or other: Thirdly, that hee must not lay  
open his grieffe, that troubles and disquiets his Conscience,  
as our Communion Booke reades it: but hee must disbur-  
then his Conscience, of those sinnes that may (not that doe)  
griene him, and those scruples that may trouble him: Fourth-  
ly, that hee must doe this, not when hee is troubled in  
Conscience onely: but *as occasion is*; that is, as oft as he  
receiues the Sacrament, if the Priests leasure, and his  
owne occasions will permit him. All which are, directly  
contrary to the (s) Doctrine of the Church of England, and  
(t) all Protestant Authors; and consonant to the Doctrine  
of the Church of Rome: who approoues, and practiseth  
Auricular Confession, (u) especially, before the receiuing of  
the Sacrament: and makes this, one (x) principall Precept  
of the Church, (as our Deuotioner doeth here:) To con-  
fesse our sinnes to an approoued Priest, once a yeere, and to  
receiue the Sacrament, at the least euery Easter. There-  
fore hee is apparantly guiltie of this grosse point of  
Poperie.



Come wee now to the eighteth; *That there are seven Sacraments of the Church*: collected from these words. *The Sacraments of the Church*: here is the Title; then follow the Sacraments themselves. *The principall, and truly so called: (as generally necessary to Salvation,) are Baptisme, and the Lords Supper*: The other five; that is to say, *Confirmation, Penitence, Orders, Matrimonie, and Visitation of the Sicke*, (which no Papist yet accounted any,) or *Extreame-unction*: though they are sometimes called, and have the name of Sacraments, yet have they not the like nature, that the two principall, and true Sacraments have: Loe here a litterall, and manifest acknowledgement, and publication of seven Sacraments: For first, the whole seven, have reference to the Supercription: *The Sacraments of the Church*: Secondly, he stile them, *the other five*; and names them in particular: Thirdly, he saith, *that they are sometimes called, and have the name of Sacraments*: quoting Scriptures for them in the margent. Hee doeth not say, that they are so called by the Papists, who onely repute them Sacraments; but that they are so called, and named, viz. by the Church, to which onely it hath relation: Fourthly, he doeth not say with our *Catechisme* there quoted; that *Baptisme, and the Supper of the Lord, are the two onely Sacraments, that are generally necessary to Salvation*: nor with our (y) *Homelies* and 25. *Article*: that *the other five, that is to say; Confirmation, Penance, Orders, Matrimony, and Extreame-unction, are not to be counted for Sacraments of the Gospel; but such as have growne from the corrupt following of the Apostles, &c.* All hee saith by way of exclusion, is onely this. *That Baptisme, and the Lords Supper, are the principall Sacraments, truly so called: that they are generally necessary to Salvation, and that the other have not the like nature with them*: which doeth not exclude the rest from being true, or lesse necessary, and inferiour Sacraments: since all Papists who acknowledge seven Sacraments, doe confesse: that (z) *Baptisme, and the Lords Supper,*

y See the Homely of Communion Prayer and the Sacraments.

z. Concil. Trident. Sess. 7. Can. 1. sect. 3. Bellar. Christian Doctrine c. 9. pag. 205.



are the principall, and most necessary Sacraments of all the rest: And the rather am I induced to thinke, that I haue not wronged our Deuout Author in his *Arethmetique*; because he ioynes his *five Precepts of the Church*: his *sixe Corporall*, and *seuen Spirituall Workes of Mercy*, his *seuen Deadly sinnes*, and *seuen contrary Vertues*: his *eight Beati- tudes*, and other particulars: (Transcribed verbatim out of our *Ladies Psalter*, and Iames Ledesma his *Chatechisme*, where the *seuen Sacraments* are inserted with them:) with these *seuen Sacraments*; since therefore hee iumpes so fully with the Papists in all the other particulars, I doubt not, but hee doeth concurre with them in this: and so is culpable of this knowne, and professed Popish Tenent: which our second Booke of Homelies. *Hom. 9.* our 25. Article, and all our Orthodoxe writers, doe with one consent condemne, and disauow.

9.

From these *seuen Sacraments*, come wee now to his other Popery. *That there are but three kindes of good Workes*: which doth necessarily result from these words: *Three kindes of good Workes*; *Fasting, Prayer, and Almes- deedes*: which as they are transcribed verbatim out of our *Ladies Primer*, Vaux his *Chatechisme*: Matthias Coschi, his *Otium Spirituale mellisfluorum Præcationum*: Printed 1617. pag. 105. and (a) other Popish Authors: So it altogether iustifieth that Popish Assertion: *That there are but these three kinde of good Workes*: Which our (b) *Homelies*, and all Protestant Diuines doe vtterly deny: since Hearing, Reading, and Meditating of Gods Word: the Honouring, Louing, Fearing, Obaying, and Seruing of God, both in our generall, and particular calling: our beleeuing in his Name, together with all other dueties of Pietie, and Religion, both to God, our selues, or others, and the keeping of all Gods Commandements, are as really, and properly good Workes as those: as our *Homelies of good Workes*, and Scriptures testifie.

a Bellarm. de  
Bonis Operibus  
in partic. lib. 1.

b 1 & 2. Part  
of the Homily  
of good works  
1. Part of the  
Homily of  
Fasting.

10.

From this wee descend to the ensuing point. *That there are some sinnes which are but Veniall, not Mortall, in their*



*their owne nature* : which is evidently deduced from this passage. *Seuen Deadly finnes* ; 1. *Pride* ; 2. *Concousnesse* ; 3. *Luxurie* ; 4. *Envy* ; 5. *Gluttony* ; 6. *Anger* ; 7. *Sloth* : which as it is directly stolne out of our *Ladies Primer*, *Ledesma his Chatechisme. cap. 14. The Howers of our Lady : Printed at Paris. 1556. fol. 3, 4, 5.* *Bellarmines Christian Doctrine. cap. 19. Otium Spirituale. by Matthias Coschi. pag. 112.* and other Popish Pamphlets, Chatechismes, and Deuotions ; not out of any Protestant Authors : so it necessarily implies : that these seuen Sinnes, are the greatest Sinnes of all others : and that there are some Sinnes, which are not Deadly in their owne nature : for so doe the Popish writers inferre from thence : whence it is, that after they haue discoursed of these seuen Deadly finnes ; they then fall (c) immediately to dispute of Veniall finnes : which Veniall finnes, (d) our owne, and all other Protestant Churches doe renounce. Neither is this any wayes salued by the clause, (as they are commonly so called,) which our Author (conscious no doubt to himselfe, of his owne guilt,) hath added to his latter Impressions : For these are no where commonly called, *the seuen Deadly finnes* : but among (e) *Turkes*, and *Papists* ; not among Protestants. Whence our *Ladies Primer*, and *Iames Ledesma the Iesuite, his Chatechisme. cap. 14* Speaking of these seuen finnes, giue them this Superscription : *The seuen Capitall finnes, which are commonly called Deadly* : So that our Authors latter Edition which renders it ; not *Deadly finnes*, as his first Impression doeth : but, *Seuen Deadly finnes, as they are commonly so called* : doeth rather marre then mend his cause, because it is now more suitable to *Ledesma*, and our *Ladies Primer*, then before ; and so more likely to inferre this Popish Conclusion : That there are some finnes, which are but Veniall in their owne nature : which Protestants doe quite renounce.

But our Author doeth not set a stop, and period to his Popish Errors here, for loe, hee proceedes, euen to a Trans-

c So doth *Bellarmino* in his *Christian Doctrine*, c. 18. 19  
d *Mr. Rogers*  
4 Proposition on the 9. Article. *Mr. Whites*  
Way to the Church, *Dis.*  
*pres.* 39. Doct.  
*Fulk* on Mat 6  
Sect. 5. Rom.  
1. Sect 11.  
e *Philippus Lonicerus*, *Turc.*  
*Hist.* l. 2. c. 15,



b *Part. 2. p. 1.*  
 12.  
 c *Rhemists on*  
*Matt. 26. Sect.*  
*4. & 9. on 1*  
*Cor. 11. Sect. 4*  
*5, 6. on 1 Cor.*  
*11. Sect. 16.*  
 d *The Homi-*  
*lies of the*  
*worthy recei-*  
*ving of the*  
*Sacrament*  
*Artic. 28.*  
*Harmony of*  
*Confessions,*  
*Sect 14. B 3.*  
*Vssers answer*  
*to the Iesuits*  
*Challenge. c.*  
*3. BB. Jewels*  
*Apologic.*  
 e *Pag. 4. 12. 13*  
 f *This is ta-*  
*ken of Kel-*  
*lams Manuall*  
*of Prayers p. 80*  
 \* *See part. 1.*  
*pag. 18.*  
 g *Caluin In-*  
*stit. l. 3. c. 18.*  
*Morney of the*  
*Masse. BB. Je-*  
*wels Apologic*  
*Melchisedechs*  
*Antitype. Dr.*  
*Fulke Rhem.*  
*Test. on 1 Cor*  
*11. Sect. 8. 10*  
*22. Heb. 7. Sect*  
*7, 8 c 9. Sect. 5.*  
*6. Artic. 28.*  
 h *Concil. Trid.*  
*Sess. 22.*  
 i *Part. 2. p. 9.*

Transubstantiation, or a Corporall presence of Christ in the Sacrament; which I clearely collect from these two passages: (b) *Christs holy Sacrament, his blessed Body and Blood: At the receining of the Body: Lord I am not worthy, &c.* he doeth not say: *the holy Sacrament of Christs Body, and Blood:* or *at the deliuery of the Bread,* as our *Booke of Common Prayers* doeth; in the Order of the Administration of the Lords Supper: But, *Christs holy Sacrament, his blessed Body and Blood:* and *At the receiuing of the Body:* not of the Bread: which doeth imply, *A Transubstantiation, or Corporall presence of Christ in the Sacrament,* which the (c) Papists doe so eagerly maintaine: (d) and our Church, and writers so frequently condemne.

Yet this is not all; For our Deuout Author, as hee admits a Corporal presence: so he impliedly affirimes, *An vnbloody Sacrifice of Christs Body, together with an Adoration of it:* as these words import. (e) *A prayer when wee are prostrate before the Altar:* Thou art worthy O Lord, &c. (f) *Adding with the Priest: The Body of our Lord Iesus Christ, &c.* Loe here; *a Body of our Lord Iesus Christ; an Altar; a Prostration;* (not a kneeling,) *before this Altar;* together with *a Priest:* And what Papist; yea, what Protestant, may not hence conclude; an approbation of the Popish Masse; An vnbloody Sacrifice of Christs Body, offered on the Altar, by a Priest; together with an \*Adoration of it. Things which all (g) *Protestant Authors doe abhorre:* and none but (h) Papists doe admit.

Our Author still proceedes, euen to the very Mediation of Angels: in these words. (i) *Command, that the Prayers, and Supplications, together with the remembrance of Christs Passion, which wee now offer up vnto thee, may by the Ministrie of thy holy Angels, bee brought up into thy Heauenly Tabernacle:* This as it was borrowed from *Missale Romanum: Canon Missae pag. 272.* So it is, so cleare an euidence for the Mediation of Angels: (a Doctrine



Doctrine which (a) *our Church, and all good Protestants, doe utterly renounce:*) that our Author, who in his second Edition, did onely alter it, from *Angels*, to *Angell*: in his last Edition, was euen constrained to rase, and blot it out: but yet it stands vpon Record, both against him, and vs, in all his first Impressions, to the disgrace, and scandall of our Church; and the great aduantage of our Aduersaries.

As (b) *Wicked men, and Seducers, waxe worse, and worse*; so doeth our Deuout Author, who slips from one point of Poperie, to an other: from the *Mediation of Angels*, to *Prayer for the Dead*: in these words. *And these to be repeated till the Soule bee departed. Then (pray well obserue this word:)* (c) *O thou Lambe of God, that takest away the sinnes of the World, grant him thy peace: With this Prayer*: which makes it yet more euident. *O Lord with whom doe liue the Spirits of them that die: and by whom the Soules of thy Seruants, after they be deliuered from the burthen of the flesh, be in perpetuall Ioy, and Felicitie:* (a clause taken out of our first Prayer, at the burying of the Dead: and therefore doeth here necessarily import, that this Prayer, is a Prayer for the Dead; *who are deliuered from the burthen of the flesh:*) Wee most meekely beseech thee, for this thy Seruant, that hauing now receiued the Absolution from all his sinnes, which he hath committed in this world: hee may escape the gates of Hell, and the paines of Eternall darkenesse: that hee may dwell for euer with Abraham, Isaac, and Iacob, in the region of light: (a clause transcribed out of the *Breniarie* of Pius 5. and Clemens 8. Printed at Antwerpe, 1621. *Officium Defunctorum*, pag. 154. and that out of a Prayer for the dead, which runns thus. *Ut animam famuli tui, quam de hoc seculo migrare iussisti, in pacis ac lucis regione constituas, & sanctorum tuorum iubeas esse consortem:*) and thy blessed presence, where there is neither weeping nor heauinesse. And that when the generall day of thy iudgement shall come, hee may rise againe with the iust, and receiue this dead body which

a Dr. Fulke  
on Rhem. Test.

1 Tim. 2.

Sect. 4. Doctor

Rainolds Con-

ference with

Hart: cap. 8.

Diuis. 4. BB.

Vssers Answ:

to the Iesuits

Challenge, c. 9

BB. Jewels A-

pologie.

13.

b 2 Tim. 3. 13

c Part. 2. pag.

104. 105.



d *Rhemists* on  
Luke 16. Sect.  
7, 8. And all  
the Papists  
who describe  
this *Limbus*.

e Article 22.  
BB. *Vbers*  
answer to the  
Iesuits Chal-  
lenge. cap 7.  
Dr. *Falks Rhē.*  
*Test. Acts* 23.  
Sect. 1. 2 Cor  
5. Sect. 1. 1  
John 5. sect. 4.  
f *Pag* 129.

\* So was it  
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first, as I haue  
heard.

g *Rhemists*  
Annotations  
on Marke 9.  
Sect 4. 1 Tim.  
4. Sect. 12. 13.  
*Bellar. lib. 2. de*  
*Imaginib. c. 30*  
h *Appeale* pag  
280. Gag. 320.  
321. Dr. *Feat-*  
*lies* Paralel 3.  
part, p. 25.

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To these I shall adde one more, which I had almost ouerslipped: to wit. *The approbation of Popish Penance:* which is necessarily collected from this clause and passage. (k) *The seven Penitentiall Psalmes, to be used in times of Penance, &c.* Let any indifferent Reader now consider: First, that Protestants know no times of Penance, but onely Papists: Secondly, that as (l) *they renounce the Doctrine,* so likewise they (m) *disanow the very word, and phrase of Penance:* not onely in their owne writings, but in all their English Translations of the Bible, (for which the Papists taxe them:) because in its vsuall, and accustomed signification, it imports nothing else: but a certaine punishment, taken vpon men for satisfaction of their sinnes to God: and so it is a word that derogates from the satisfaction, and Passion of Iesus Christ, which should cause all Christians to reiect it: Thirdly, that the Papists make Penance a Sacrament, and (n) *oft recite it in their writings,* of purpose to expresse their Sbrift, and Popish Penance of Whipping, Pilgrimage, and such like satisfactory mulcts, and punishments, (as they deeme them) by it: Fourthly, that the word Penance, in its ordinary and proper vse, especially, *times of Penance:* doeth import, and signifie nothing else but Popish Penance: Fifthly, that it is the vse and practise of Popish Priests, to enioyne their poore deluded Penitents during the times of their Penance,

i See Otium Spirituale pag. 169. where there is such a Picture.

16.  
k Pag. 181, &c. 233.

l See Calvin. Instit. l. 4. c. 19. sect. 14, 15, 16. Dr. Fulke ans. Rhem. Test. Iohn 20. Sect. 3. Defense of the English Translation. pag. 13. Confutation of Dr. Allens Booke, part. I. cap. 10. 11. Mr. Whites Way to the Church, Digres. 55.

m Dr. Fulke Defce of the English Translation, c. 13. n Rhemists Notes on Iohn 20. Sect. 5. Gregory Martyr. & all their other Writers.



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n Rhemists Notes on Iohn 20. Sect. 5.

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to mumble ouer *the seven Penitentiall Psalmes*, here mentioned by our Author, once euery day at least: I say, let any impartiall Reader, but lay all these together, and consider how our Author had formerly enioyned Shrift, or *Auricular Confession of our sinnes vnto a Priest, before the receiuing of the Sacrament*: and then hee cannot but from hence conclude, a plaine, and euident approbation, and publishing of Popish Penance; which all Protestant Churches doe abhorre, as exceeding derogatory to the death of Christ.

But passing from these Doctrinall, and Fundamentall, I come now to those other Ceremonious, and Circumstantiall points of Popery, that are directly Broached, and Patronized in these new *Deuotions*: which are foure in number.

1 First, that Canonically Howers are of Ancient, and Laudable vse; and that they are diligently to be obserued euen of priuate Christians.

2. Secondly, that the canonized Saints of Rome, are true and holy Saints, and ought so to be esteemed of vs.

3. Thirdly, that there are some seasons of the yecre, wherein Mariages may not be solemnized.

4. Fourthly, that the Quire is more Holy, then the rest of the Church.

5. For the first of these; the very title of the *Deuotions*: (viz. *The Howers of Prayer*:) the many proofes and quotations out of the Scriptures, and Fathers, to iustifie the antiquitie, vse, and practise of them; (which are transcribed out of (o) *Bellarmino*, (p) *Azorius*, (q) *and the Rhemists*:) The Prefaces which our Author makes to all these Howers; together with the scope and drift of the whole Booke, (which is onely to confine, and limit mens *Deuotions* to these Canonically Howers:) doe abundantly, and infalibly testifie, and confirme this Popish assertion, (in the prooffe of which, *Azorius*, *Bellarmino*, and the *Rhemists* take such paines): That Canonically Howers, euen after the late Popish diuision, are of ancient, and

o *De Bonis Operibus in part. I. c. 11. 13*  
p *Instit. Moralium. Part. I. l. 9. c. 2. to 16.*  
q Notes on *Acts, 10. Sect. 6*



and laudable use : and that they are diligently to be observed, even of private Christians : which is more then either (r) Bellarmine, (s) Azorius, the (t) Rhemists, (u) Vaux, or any Iesuite, or Popish Monke, or Priest affirms : who expressely teach ; That none are bound to observe Canonick Hower, but such Religious persons, who have entered into holy Orders, but especially Monkes, and Nunnes, and such whose Devotions are not interrupted by necessary Study and imployments. For the Antiquitie of these Canonick Howers, after the Romish computation, to wit : Mattens, the Prime, the third, the sixt, the ninth Hower ; Vespers, and the Compline : (to which our Author addes Bed time, as we lie downe to sleepe ; or the last Hower of the night :) some would deriue it from the Primitiue Church : (x) so Bellarmine, and Azorius : and for prooffe of this, they quote Clemens Romanus, Constit. Apostol. lib. 8. cap. 34. 40. And of this opinion Maister Couzens seemes to bee, who much relies vpon the same Authoritie, which is (y) alwayes placed in the fore-front : But loe the vanitie of the Papists, and the impudency, and treacherie of Maister Couzens, who build the Antiquitie of their Canonick Howers, vpon such a sandy foundation ; vpon such a counterfeite, and fictitious Author as this Clemens : who is bored and branded by (z) many Papists, and all Protestant Writers of any iudgement ; for a meere counterfeite, composed by some vaine, and illiterate Monkes of puny times : Others attribute the inuention of them to Saint Hierome : others to David, and Daniell : but all these speake onely of the third, the sixt, and ninth Hower : As for the first Hower, Bellarmine himselfe confesseth ; that it was not inuented till Cassianus his time : and that the Compline was neuer mentioned by any Author before Saint Benedict who inserts it in his 16. Rule. (a) Pope Pelagius the second, was the first that enioyned Priests, and Religious persons to observe these Howers of Prayer : which afterwards the Councell of Aquisgrau under Lewes the first, Anno. 816. cap. 131. The Councell of Basil under Eugenius

r De bonis Operibus in part. 1. l. c. 19.  
s Instit. Moral. Part. 1. lib. 9. cap. 3. 5. 6.  
t Notes on Acts 10. Sect. 6.  
u Catechisme cap. of Orders

x Qua supra.

y See Pag. 35. 87. 107. 125. 147.

z See Coccius Censura, Scrip- tor veterum. pag. 16. 20. 20.

a Polyd. Virgil. De Inuent. Rerum. l. 6. c. 2



\* *De Bonis Operibus in par-*  
*ic. lib. 1. c. 12.*

6 This the  
*Rhemists*, in  
their Notes  
on *Acts 10.*  
*Señ. 6. & Gal.*  
*4. Señ. 6.* ac-  
knowledge.

c *Dr. Fulke* on  
the *Rhemish.*  
*Test. Acts 10.*  
*Señ. 6.*

the fourth, Session 21. The Synod of *Moguntium* under Rabanus, cap. 16. The Provinciall Council of *Senona*, or *Seins*. 1528. *Decreta Morum* cap. 18. 19. The Provinciall Council of *Colen*. 1536. part. 2. cap. 6. 7. 8. part. 3. cap. 5. The Provinciall Council of *Trier*. 1549. commanded Canonically, and Religious persons to observe these *Howers*: but neuer were any Papists so absurd, as to inioyne any persons out of Popish Orders to observe them. What Protestants haue thought of these Canonically *Howers*: Let \**Bellarmino* himselfe testifie; who produceth *Witcliffe*, *Luther*, *Illyricus*, *Brentius*, the Confession of *Wittenberge*, *Tilemannus*, and *Hesbusius*, expressely condemning them. To these let mee adde the *Harmonie of Confessions*. *Señ. 15. Confessio. Zanchij. cap. 25. Calvin Instit. lib. 3. cap. 20. Señ. 29. 30. Melancthon, Musculus, Martyr, Aretius, Loci. Communes. De precatatione Locus. Doct. Fulke. Rhemish Testament. on Luke 18. Señ. 1. Actes 3. Señ. 1. cap. 10. Señ. 3. Gal. 4. Señ. 6. Maister Perkins. his Cases of Conscience. lib. 2. Quest. 3. Señ. 4.* Who all reiect these Canonically *Howers*, as Popish, Vaine, and Superstitious trash: neither is there any (b) *Protestant Church, or Author*, to my knowledge, that euer did approoue them, either in Doctrine, or in Practise: True it is, that our owne and other Protestant Churches, haue bounded out some set times and *Howers*, for publike Prayers, and Deuotions, that so men might with more conuenience meete together; for Gods publike worship and seruice. But yet these times and meetings, are farre different from these Canonical *howers*: For first, they are but (c) *Twice* a day at most, to wit, Morning, & Euening: Secondly, they are not confined to the compasse of an *Hower*, not to any set limits of time, which may not bee exceeded: Thirdly, the *Forme*, the *Method*, yea, and the matter of their Deuotions differ: Fourthly, there is some varietie, and change of Prayers, Chapters, and Psalmes in the one: but there is an identitie of matter, and prayers in the other, which may not bee altered: Fifthly, this is publike



publike and common to all persons whatsoever, the other priuate, and proper onely to Religious, and Canonically persons : Sixtly, these times of publike Prayers, and meetings, are onely for conueniencie : these Canonically Howers, are prescribed as matters of necessitie, and as a part of Gods Worship, and Seruice. Seuenthly, these Canonically Howers, cannot be altered, nor changed : our set times of Prayer, and publike meetings may, being some times sooner, some times later, as occasion serues. For priuate Deuotions, of priuate men, (d) *our Church leaues euery man to his free libertie, to Pray, and Read, at what Howers, and Times he please* : Euenings, and Mornings, are the seasons, both of publike and priuate prayer, which She commends : *not the first, the third, the sixth, the ninth Howers* ; which She neuer yet prescribed vnto any, since her reformation : Since therefore our Church, as the (e) *Rhemists* themselves expressly testifie : and all reformed Churches in Forraine parts, together with the fore-quoted Authors, haue vtterly reiected these Canonically Howers : I wonder much, how our Author dares to impose, or presse them on vs now. What, did he dreame wee would all turne cloistered Monkes, and mued Nunnes ; or Ancorites, and bruitish Hermites ? that wee would all take Popish Orders once againe : or that wee would voluntarily chant, and mumble ouer his Deuotions euery day ? (An harder taske then Papists doe enioyne their strictest Orders :) Or would he haue vs to renounce all Secular employments, and Gods publike Ordinances, and wholly to deuote our selues to priuate Prayer ? and so make vs all turne Seperatists, vnder pretence of priuate Deuotion ? If so, then there were some cause, and colour to confine both vs, and our Deuotions, to these Canonically Howers. But if hee hath no such aime as this ; then let his Howers, and Deuotions goe as needlesse, and superfluous Romish trash, that are fit for nothing, but the Cloisters, or the Dung-hill, since no Church but Rome, did euer owne them : and since

d Dr. Fulke,  
Ibid.

e Notes on  
Ad 10, Sect. 6.



f Ibidem.  
Obiect.

our owne, and all Protestant Churches, haue discarded them as superstitious, as the (f) Rhemists truely doe affirme.

If any object: that these Canonick houres were approued, and Authorized by Queene *Elizabeth* in that *Orarium*, or booke of *Private Prayers*, Printed by *William Seeres*, 1560. published by the Queenes Authoritie: and therefore the Church of *England* doth approue of them; which is all that our Author can pleade in the defence of these his *Houers of Prayer*.

Answe.

1.

To this I answer: First, that there was indeed some short mention made in the foresaid booke, of the first, third, sixth, and ninth houre, and of *Mattens*, *Euening song*, and *Compline*: But yet, that Booke was neuer intituled, the *Houers of Prayer*, as these *Deuotions* are: nether is there any one word spoken, or Scripture, or Author quoted in it to approue and iustifie the vse, and practise; or to set forth the Antiquity of these Houers: whereas our Author pleades as much as any Papist hath, or can doe for them.

2.

Secondly, those Prayers were published in the third yeare of her famous Raigne, in the very infancy of Reformation, when as all Popish Reliques were not so fully clenfed out, as afterwards they were: therefore our Author may not racke and scrue them to our Aged and noone-tide seasons of the Gospel, which haue long since worne out these menstruous and polluted raggs of Romish Superstition, and Monkish Deuotion.

3.

Thirdly, Queene *Elizabeth* was so farre from Patronizing Canonick houers, that in the second Impression of these *Private Prayers*, in the yeare 1564. printed by her Authority, these Houers were quite oblitterated, & not so much as mentioned in that, or in the subsequent Edition in the yeare, 1573. which doth plainly euidence: that those *Houers*, were either secretly foisted into these priuate Prayers, after they were licenced for the Presse: (as I feare me much of our Authors Deuotions were,) or else, that they were ouer-slipped by the haste and carelesnesse



lessenesse of the Licenier, as our Authors Popery was :  
 else questionlesse they had not beene omitted, not obli-  
 terated in the ensuing Impressions. Doubtlesse, if  
 Queene *Elizabeth*, or the Church of *England* had euer  
 approued of these *Howers*, they had neuer caused an *In-*  
*dex expurgatorius* to passe vpon them in the succeeding  
 Editions : Since therefore these howers were onely na-  
 med in the first, but quite purged out, and that by Autho-  
 rity, in the second and third Impressions : it is certaine,  
 that the Church of *England*, and Qu. *Elizabeth*, (who gaue  
 the greatest blow and downefall to *Romes* Deuotions)  
 were so farre from countenancing and approuing : that  
 they did euen vtterly reiect, exile and damne them. And  
 here I must obserue the treacherous and partiall carriage  
 of our Author, who to testifie his deare affection to the  
 Whore of *Rome*, and his great disloyalty to the Church  
 of *England* : doth couertly passe by the second, third, and  
 most corrected and reformed Impressions of those pri-  
 uate Prayers (where these Canonick Howers are not so  
 much as named : ) renewing onely the name and me-  
 mory of the first Impression, which was buried in silence  
 and obliuion, wherein these Houres are recorded, which  
 may giue some seeming aduantage to the Church of  
*Rome*. Doubtlesse if he had respected *Englands* good  
 and profit, more then *Romes* : or intended the increase  
 of true Deuotion, more then the propagation of Romish  
 Superstition, he would either haue suffered these *Private*  
*Prayers* to rest in silence, or at least he would haue fra-  
 med his Deuotions according to the forme and modell of  
 the last and best Editions : and not haue moulded them  
 according to the Howers in the first Impression, which  
 suite with none but Popish Deuotions : but more of this  
 hereafter.

Fourthly, It is euident both by the (a) *Statutes of King*  
*Edward the 6. and Queene Elizabeth*, (b) and the *Pro-*  
*clamations of King Iames* of happy memory : for the  
 vniformity of Common Prayer : (which master Co-  
 zens

a 5: 6: Ed.  
 6 cap. 1. 1 Eliz.  
 cap. 2.  
 b 5 Iacobi.  
 March, 5.



6 Notes on  
Acts 10. Sect. 6

d Reason 1.

2.

zens himselfe, I know not by what Authority, hath lately caused to be annexed to, and Printed with all the Books of *Common Prayer* whatsoeueuer, whereas formerly they were omitted :) by the *Praeface to the Common Prayer Booke*; and by the *Common Prayer Booke it selfe*: That the Church of England hath vtterly reiected, and antiquated Canonically Howers, as vaine and Superstitious Ceremonies, which suit with none but Cloistered persons: and that Shee onely enioynes and retaines; both in publike, or priuate, none but *Morning and Evening Prayer*, and that at no set Howers, but such as may be altered as mens conueniences and occasions serue. Yea the forequoted Authors, and the (c) *Rhemists* themselues doe expresly testifie: *That the Church of England hath vtterly reiected Canonically Howers, as vaine and Superstitions*: So that our Author cannot prooue, that *Queene Elizabeth*, or the reformed Church of England, did euer countenance or Patronize these Howers of Prayer: in the reuiuing and broaching of which, he is onely an Agent and Factor for the Church of Rome; the (d) *Authoritie of whose Ancient Lawes, and old godly Canons, hee endeauours to continue and praeferue*: as himselfe professeth in his *Praeface*.

But to passe from his Canonically Howers, to his Canonized Saints: In his *Praeface to his Calender*: hee affirms: *That all those Persons whose names are preserved in the Calender of the Church (and so in his ensuing Calender) there to remaine upon Record and Register, as sacred memorialls of Gods mercy towards vs, and as forcible witnesses of the Ancient Truth: were holy and heauenly Saints, the blessed seruants of God: and holy Persons, which the vniuersall Church of Christ, and not our people onely, were best affected too: and that they are now like the Angells of God in Heauen*. Now, many of these Saints recorded in his Calender, were neuer Canonized but at Rome; others of them were notorious wicked men: and some of them were neuer found in *rerum natura*: witnesse Saint Agnes,



nes, Saint Vincent, Saint Valentine, Saint David, Saint Cedde, Saint Benedict the Famous, (the Father and Founder of our Monkes and Friars: ) Saint Richard of Chichester, Saint Alphage of Canterbury, Saint George the famous, Saint Dunstane of Canterbury, Saint Austin the Monke, Saint Boniface of Mentz, Saint Swithine of Winchester, Saint Margaret of Antioch Saint Anne, Saint Giles, Saint Lambert, Saint Denis of France, Saint Edward, Saint Audry, St. Leonard, Saint Martyn, Saint Bruce, St. Machutea, Saint Hugh, Saint Edmond, Saint Katherine, Saint Nicholas, and Saint Syluester: Now all these (if our Author may be credited) are holy and heauenly Saints, and are now like the Angels of God in Heauen: though some of them were neuer yet in being: & others of them were professed Papists, and neuer Saincted but at Rome: I confesse indeed, that these names, with sundry others are recorded and preserued in our Calenders: not that we repute them all for Saints or holy men: (they are the expresse words of (e) *Præces Primatæ*, Printed by William Seeres, by Queene Elizabeths approbation: 1573. out of which these new Deuotions are pretended to be collected: ) or that (if they were the most holy persons of all other) we deeme them worthy of any diuine worship or honour: but that they may be as notes of some certaine things, and fixed seasons, the knowledge of which is very beneficiall, and the ignorance of which would be very praiudiciall to the people: Our Church enrolles, or rather reserues their names within her Calender, not to Canonize them for Saints, but to designe and point out times: therefore our Author who doth record them in his Calender onely for this reason, that they were holy and heauenly Saints, and the blessed seruants of God, who are now like the Angels of God in heauen: must needs be guilty of Canonizing Popish Saints, both in his Doctrine, and his practise too.

e *Admonitio ad Lectorem*: at the end of the Kalender.

From the Canonizing of Saints: we passe to the Solemnization of Mariages: And heere our Author informes vs: That there are some certaine seasons wherein

3.



*Marriages are not solemnized: to wit, from Advent Sunday, untill eight dayes after the Epiphany: from Septuagesima Sunday, untill eight dayes after Easter: from Rogation Sunday, untill Trinity Sunday: which is full five Moneths in a yeare: And why, I pray, are not Marriages to bee solemnized in these times? Forsooth, because, some of these being times of solemn Fastings, and Abstinence: some of holy Festiuitie, and Ioy; both are fit to bee spent in such Sacred exercises, without other Auocations: And whence had our Author these prohibited times of Marriage? from our owne, or from the Church of Rome? If from our Church? I must confesse ingeniously, that though our Spirituall Courts for their owne priuate lucre, permit not men to Marry at certaine seasons of the yeare, vnlesse they first procure a Licens from them, for which oft times they pay full deere: ( an abuse and grievance, which would be searcht into, and quite remoued: ) yet there is no Clause, no Article, nor Canon, either in our Common Prayer Booke, our Church Kalender, our Articles, Homelies, our Booke of Canons, or our Statutes to my knowledge, that prohibits Marriages at any time, much lesse, in the fore-recited seasons: Sure I am, the Scriptures confine not Marriage, (f) *which is honourable in the sight of all men*, to any times, or seasons of the yeere; but giues men this libertie at any season; (especially in Spring time, when as mens lusts are most impetuous, and predominant; ) (g) *rather to Marry then to burne*. Why then should we bee intangled, in a yoake of bondage, when as the Scriptures leaues vs free, to Marry when we please; so as wee (b) *alwayes Marry in the Lord*? If Marriages bee lawfull at any season, why then should men be put to such a needlesse trouble, and expence, as to procure a Licens for a lawfull thing? If it be not lawfull at some seasons, either by the Law of God, or Man: ( which Lawes I neuer yet could see nor heare of: ) how then can a Licens from a Spirituall Court, dispence, or make that lawfull, which is vnlawfull of it selfe? The*

truth

f Heb. 13. 4.

g 1 Cor 7. 9.

b 1 Cor. 7. 39.



trueth is this; our Church prohibites Marriages, at no seasons whatsoever, so as they are Religiously, and due-ly solemnized: much lesse, doeth She reſtraine the uſe of them, at *Festiual, Holy, and Joyfull time*, (as our Author doeth absurdly reaſon:) becauſe as Marriage is a holy Ordinance of God, and ſo fit for holy Times: ſo (i) *likewiſe it is a Fetiual, and Joyfull thing*, and ſo moſt ſeaſonable, and ſuitable, *for Fetiual, and Joyfull times, and Seasons; as the Scriptures*, and dayly practiſe of all Chriſtians teſtifie; who deferre their Marriages for the moſt part, till ſuch times as theſe: If then the Church of England knowes no times, eſpecially, no Fetiual, nor Joyfull times, wherein the ſolemnization of Marriages is prohibited: Whence then had our Author theſe *non-licet* ſeaſons? Truly, from *the very Councell of Trent. Seſſio. 23. Decretum. De Reformatione Matrimonij. cap. 10. From Breuiarium Romanum Tij. 5. & Clementis Octavi, at the beginning, or from Laurance Kellams Manuall of Prayers, a little after his Kalender*; who both informe vs out of the *Councell of Trent*: vnder this Title: *When Marriages may not bee ſolemnized: That the ſolemnizing of Marriages, is forbidden, from the firſt Sunday of Aduent untill Twelſe day, and from the beginning of Lent, untill Low Sunday, or eight dayes after Eaſter; all other dayes they may bee ſolemnized.* Lo here your prohibition of Marriages at certaine limited ſeaſons, proceedes originally from the *Councell of Trent*, and from no other Diuine, or Humane Authoritie, that euer I could finde: and from hence our Author queſtionleſſe, did Tranſcribe it. Onely in this he exceeds this Councell, and the re-cited Popiſh Authors: that he prohibites *Marriages, from Rogation Sunday, to Trinity Sunday*; adding a reaſon, with all to backe, and iuſtifie the reſtraint of Marriages in theſe ſeaſons; when as the *Trent Councell*, and other Papists, are not yet ſo reaſonable, as to yeeld a reaſon of any ſuch reſtraint; nor ſo vnreaſonable, as

i Psal. 19. 5.  
Psal. 45. 15.  
Iudges 14. 10.  
11. Prou. 5. 18.  
Eccleſ. 9. 9. Ifai.  
61. 10. & 62. 5.  
Ier. 7. 34. &  
16. 5. & 25. 10  
& 33. 11. Mat.  
9. 15. & 24. 38  
Iohn 3. 29



to proceede so farre in this restraint, by one three weekes, as our Author doeth : But of this enough, if not to much.

4.

a Part. I. pag. 17. 18.

b This is transcribed out of *Otium Spirituale*, pag. 31. *Horas novæ Seignora* fol. 10. And our *Ladies Primer*, pag. 102.

I come now vnto the *Quire*, which our Author seemes to make more holy then the body, or any other part, or parcell of the Church : For when hee hath prescribed vs a short Eiaculation, or Meditation ; (a) *At our entrance into the Church* : out of the fift *Psalme* : (b) *transcribed out of Popish Authors* : hee then enioynes vs another Contemplatory Eiaculation, out of the eightie foure *Psalme* : *When wee are come into the Quire* : together with another out of *Reuel.* the fourth : *When as wee fall downe to Worship, and Adore, before the presence of God* : Now what doeth this intimate, or implice vnto vs ; but that the *Quire* is farre holier then any other parcell of the Church ; a meere superstitious, absurd, and Popish opinion, which I will not stand for to refute.

5

By all these twentie severall Fundamentall, and Circumstantiall points of Popery, which are secretly wouen, and interlaced with these pious Deuotions ; (which were in trueth Transcribed out of Popish *Primers, Chatechismes, and Prayer Bookes* :) it is as euident as the Sunne at Noone-day ; *that the very Subiect matter of these Deuotions, is meere Popish* ; which was my fift, and chiefeft prooffe, to euidence, and cleare my first Conclusion : which I will here shut vp with this short Syllogisme.

That Booke, whose Frontispiece, Title, Frame and Method, Stile, and Phrases, yea, and Subiect matter too, is altogether Popish : must needs be meere Popish, both in Forme, and Matter.

But the Frontispiece, Title, Frame and Method, Stile, and Phrases, yea, and the Subiect matter too, of this Booke of Priuate Deuotions, is altogether Popish.

Therefore this Booke of Priuate Deuotions, must needs bee meere Popish, both in Forme, and Matter.

Which



Which was my first, and now makes ready way, and passage to my second Conclusion.

To wit; *That the Authors end in publishing this Booke of Devotions; was nothing else; but to introduce, and usher Popery into our Church; at least to Grace, and Countenance it.* 2.

This second Assertion is infallible evidenced, and confirmed by the former. For what designe, or end can any, (especially, one who pretends himselfe a Protestant,) haue, in publishing any Treatise, whose Forme, and Matter is meerely Popish, but onely the propagating, or at least, the countenancing, and aduancing of Popery, and Romish Superstition? Now I haue already prooued, both the Forme, and Matter of these Priuate Devotions, to bee altogether Popish, by sundry pregnant evidences. Therefore, the Authors aime and purpose in publishing them, could bee no other, but to propagate Popery, and secretly to Vsher it by degrees into our Church; at least, to giue it some Grace, and Countenance now among vs. Besides all this; If wee consider, that these Devotions are consarcinated, and patched vp of Popish Reliques, and Fragments, raked out of the very Dung-hill, of Popish Psalters, Primers, Chatechismes, and Prayer bookes: (as I haue already in part, and shall anon more fully demonstrate; though the Author, and Printer doe pretend the contrary :) how can wee but coniecture, nay, infallible conclude: that the Aduancement, and Introduction of Popery, and Munkish Devotions, was the true and vtmost end, of contriuing, collecting, and publishing these Devotions? Againe, if wee diligently obserue, how these Devotions are framed, onely for the vse of the Monasticall, and Cloistered Male, and Female Orders, of the Church of Rome; that they are altogether fitted for the dayly exercise, and practise of those English *Iesuiteesses*, (a new inuented Order,) Friers, Munkes, and Nunnes, which lurke among vs, or else, are mued vp in Forraine Cells, and Cloisters of Impietie: Or



Or for the behoofe, the furtherance, and encouragement of those vnprofessed Roman Protestites, and Conuerterts : ( who swarme so thicke of late in euery corner, and buy vp these Deuotions thicke and threefold, as I am informed : on the couer of which, they stampe an ( *I H S.* ) as they doe on all their Popish Primers, Breuiaries, and Prayer Bookes, in token, that this Booke is meerely Popish, and seruing onely for their vse : ) the first of which, are wholly tied, and deuoted, by their Orders ; and the latter, onely aduised, as occasion and leasure serues, to the vse and practise of Canonick Hower, and times of Priuate Deuotion : How can we but surmise, that the chiefe and Primary end of these Deuotions, was onely to reuiue, to countenance, and set vp Munkery ; and to aduance, and further the Cloistered, and superstitious Deuotions, of Regular, and Canonick persons, which our Church hath long since, quite exploded, and cast out, as Menstruous, and polluted reliques of the Romish Whore ? If wee accumulate and adde to this ; that these Deuotions can neuer square, nor suite with Protestants, nor any wayes promote their priuate Prayers, or Deuotions : we need not doubt, nor stagger at this Conclusion : that these Deuotions were meerely published for Romes aduantage, and for the aduancement, and furtherance of Her cause, and faction : For I would willingly learne but thus much from the Author, or any of his Patriots, or Abbettors : what vse there is of these Deuotions, or Hower of Prayer, in our Church, or State ? If they are suited, and squared for the practise, and ( *c* ) *dayly vse of any who are religiously giuen*, as the *Preface* to them doth surmise : I would know what kind of persons those should be, who should be tyed and confined to the deuout, the ancient and orderly exercise of these Howerly Deuotions ? If any : then they must be either Canonick and Regular persons who haue entred into Popish Orders, ( whom our Church hath long since spued out as crapulous and noy-  
some

Reason in  
the first Pre-  
face.



some humours :) or else they are Secular and vnprotected persons, not tainted with the Monasticall and vnholly Orders of the Church of *Rome*; which are the onely members which our Church or State acknowledge. If the latter of these, (for the first we vtterly disclaime :) then they must be either Clergie men, or Laicks and Secular persons: If Clergie men: then either those that haue Cures, or those that want them: If those that haue Cures, then either conscionable and painefull *Residents*, who (d) *readily feede their Flockes* with care and conscience, and Preach vnto them *once a Sunday*, at least, (as the (e) *Canons of our Church enioyne them*, though many deeme this clause to strict, and therefore make no conscience to obserue it :) or else vnconscionable, lazy, \* Wolfe-feeding & Soule-murthering Nonresidents, (the Epidemicall and fatall plague, and sicknes of our Church) who labour onely to purchase and procure, and then to (f) *fleece & starue, but not to feede their Flocks*: If the former of the two: Alas our Author, and most of his Abettors, who thinke one Sermon in a Month enough, or to too much: doe doome all these for *branded Puritans*; because they are so diligent, and frequent in their Preaching: and thefore there is little hope of working them to these Canonically Howers (which the Horologe and Clocke of *Rome* hath measured out,) vnlesse our Author can charme their consciences with some Magicke spells; or cause some higher Powers to silence, and close vp their mouthes: or to Cloister, Mue, and shut them vp in some close, and loathsome Prison, Cell, or Dungeon; because they Preach too much, and draw too many vnto God: or speake to plaine, and bluntly against the sinnes, the vices, and corruptions of the times: for else their Consciences, Studies, and Pious execution of their function, either will, or cannot brooke, the restraint, and curbe of these Canonically Howers, and Priuate Deuotions, which would interrupt their publike Employments, and withdraw them, from their Popular, and publike

G

Ministrie.

d  *bonus Pastor ad ouium custodiam heretore non indiget. Chrysost. Hom. 59. in Iohn.*

e *Canon. 43.*

\* *Quid dimittit oues in pascua absque custode, Pastor est non Ouis sed Luporum: Bernard. super Cant. Sermon 77*  
f *Quem mihi datus de numero istorum propositorum, qui non plus inuigilet subditorum, vacuandis marsupis, quam vitio extirpandis? Bern. Ib. But let these remember. Petro tertio dictum est, Pasce, nec mulge, seu tonde semel additum est. Bern. Declamat. Col. 998. V.*



g O utinam  
 tam vigiles  
 reperirentur  
 ad curam,  
 quam allacres  
 currunt ad  
 Cathedram :  
 Bernard. super  
 Cant. Serm. 77  
 h Hinc Mon-  
 struofum dila-  
 tantur renes  
 humerosi: hinc  
 tumentes vie-  
 ri non tam im-  
 pinguantur,  
 quam impreg-  
 nantur arui-  
 na, ita ut car-  
 nis onus offa  
 non sustinent.  
 Bernard. de  
 Cōversatione  
 ad Clericos.  
 cap. 12.  
 i Mark. 16. 15  
 Math 28. 19.  
 Iohn 21. 15, 16  
 17. Acts 20,  
 28. Col. 4. 17.  
 1 Pet. 5. 2, 3.  
 k They are  
 stiled Pastors,  
 & Shepherds :  
 and should not  
 a Shepherd  
 feed his Flock?  
 Ezech. 34. 2, 3  
 Ier. 23. 1, 4.  
 1 Pet. 5. 2, 3.  
 Oves sunt in  
 pendite pastui.  
 Bern. sup. Cat.  
 Sermo. 76.

Ministrie. If the latter of the two : Alas, these are so  
 taken vp with Secular, or State affaires : with *Pauls*, or  
*Westminster Hall* : with some *Iustice of Peace-skip* or o-  
 ther : with (g) *the eager prosecution* of some fat *Benefice*,  
*Deanery*, or *Bishopricke*, or some such suite at *Court* : or  
 (b) *so fattened with some Deanery*, or *Prebendary*, (the com-  
 mon receptacles of those idle *Drones*, and *Abbie-lubbers*,  
 who sucke the Hony of our Church, whiles the labou-  
 ring, and industrious *Bees*, who *beare the beate, and bur-*  
*then* of the day, and Cure, are almost starved, with their  
 five, or tenne-pound Pensions : ) that they either want  
 time, or breath, to mumble ouer these Deuotions : In-  
 deed, Nonresidents are the onely men, that I can thinke  
 of, who haue, or at leastwise might haue, leasure time,  
 to practise these Deuotions ; and turne them ouer euery  
 day, at their prefixed Howers : but I feare me, that they  
 are so wholly ingrossed with the recited employments,  
 that they cannot : or that their sloath, and lasinesse is so  
 great, and their Deuotion so small and key-cold, that they  
 will not brooke so hard, and heauy a taske : Certainly,  
 they who haue not so much Conscience, or Deuotion, as  
 to keepe, and feed their Flockes, and to Preach vnto  
 them once a weeke, ( it may be, scarce once, or twice a  
 yeere ; ) though (i) *Christ himselfe*, and the (k) *name*, and  
*essence of their Function*, tie them to it : will neuer finde  
 Conscience, or Deuotion enough, to chant ouer these  
 Deuotions duely once a day ; nay, once a month : especial-  
 ly, since there is no other argument to perswade them  
 to it, but our Authors bare periwasion, and aduice ; which  
 I dare presume, was neuer seconded by his practise. So  
 that if you will confine our Beneficed Clergie-men to  
 these Deuotions, and Howers of Prayer ; there is little  
 hopes of good successe : For those that haue no Cures of  
 their owne, if they officiate other mens Cures, as they  
 ought : their stipends vsually are so meane, and beg-  
 gerly, (especially, if they are honest, and laborious men,)  
 vnlesse the Parish-purse augment it ; that they are com-  
 monly



monly enforced to Teach, or Tutor poore mens children, or to turne trencher-Chaplaines, or Schoole-maisters to some Countrie Gentlemen; or to betake themselves to some Base, Illiberall, Mechanicall, or seruile Worke, or Labour, to preferue their lines, and soules together: so that what with their paines, and industry in the discharge of their Cures, and their other auocations, and imploiments for their necessary support, and liuely-hood, they haue no vacant time for these Howerly, and set Deuotions: Yea, such is the penury, and miserable indigencie of many poore Curates, (to the shame and infamy of their fast-handed, and hard-hearted, Maister-brethren bee it spoken, whose (l) *care and sweate these vnderlings undergoe;*) that if they had both will, and time to practise these Canonically Deuotions, yet they want meanes to buy, and purchase them; yea, to procure competent, and conuenient food, and rayment, answerable to the degree, and honour, of their Diuine, and Heauenly Function: So, that there is no probabilitie of confyning Clergie-men, of any ranke or qualitie whatsoever, to the Ancient, Orderly, and Deuout exercise of these Canonically Howers, and Deuotions. And will you then confine vs Laickes, and Secular persons to them, when as all Ministers, and Clergie-men, (m) *whose liues, and conuersations should be more Heauenly, and Deuout then others,* are exempted from them? If so, what kinde of Secular persons should they be? What Courtiers? Alas, they are so taken vp with sports, and pleasures, or necessary attendance: with Compliments, and Ceremonies; with thoughts of Honour, Greatnesse, and Preferments; with \* *Flattering, and undermining Adulation, the common Plague, and Ruine, both of Kings and Kingdome:* that they haue scarce space, or time to thinke of (o) *Prayer, or any part of Pietie;* much lesse, to practise these Howerly, and Munkish Deuotions, which would soone transforme a Court into a Monasterie. Or Court, and Countrie Ladies? Alas, their (o) *quiddy heads are now so troubled, and fraught*

l *Primus in opere, postremus in Ordine.* Bernard. de Ordine. Vita. lib. Col. 1116. l. m *Aliorum est Deum credere, scire, adorare, reuereri, Clericorum vero sapere, intelligere, cognoscere, frui.* Bern. de vita Solitaria. Col. 1020. G \* *Aulici Reges adulatione ad flagitia impellunt: nec vllum est genus hominum huiusmodi consilium perniciosius: Comineus: Comment. lib. 7. p. 278. Adulatio vetus in Republica malum: Tacit Annal. l. 2. Sect. 4. o Exeat Aula, qui vult esse pius, Lucan. Pharsal. l. 8. p. 142. p See Agrippa De Vanitate Scient. cap. 71.*



p Quod enim  
quisque pra ce-  
teris colit, id  
sibi Deum con-  
stituisse proba-  
tur. Bernard.  
Declamat.

q Redit agri-  
colis labor assuetus  
in urbem. Vir-  
gil. Georg. l. i

*With new-found fashions, and antique Dressings, and Attires*: their Faces are now so long a Painting, and their Heads attiring euery morning, that they haue no vacant time, to thinke of these Deuotions, nor yet to cast their eyes vpon them, vnlesse you could Ingraue them in their Looking-glasse; their thoughts, their time, and seruice, are so deuoted to their Heads, and Faces, (the onely (p) *Gods and Idoles, which they now Adore*; ) that there is no Deuotion, Care, nor Thought within them, for God, or for their hearts: Yea, the Deuotions of most Ladyes, and Gentlewomen, (whose whole imployment is but to bee idle, at least, to Pranke, and Dresse themselves, and to passe away their liues in Dauncing, Carding, Chatting, Gazing, and in Visits, as if they had no God to serue, nor Soules to saue: ) are now so Sloathfull, Drowsie, and Bed-ridden; that their *Vespers* would be almost quite runne out, before they would be fitted, and attired for their *Morning-Song*; There is therefore little hope of working these, especially, to your Morning Howers, and Deuotions, vnlesse you could change your *Mattens* into *Vespers*, and your *Vespers* into *Mid-night Songs*; which were an Irregular course. You see then, that these Deuotions can neuer suite, with Courtiers of either Sexe, who are commonly the idlest persons of all others, and haue the least imployments: On whom then would you impose them? On *Merchants, Citizens, and Mechanicks*? Alas, all these haue Trades, and Callings for to follow: your Deuotions are incompatible with their Professions: they must needs renounce the one, if they should but once deuote themselves vnto the other. On Lawyers, Iustices, Countrey-Gentlemen, and painefull Husband-men, (q) *whose worke runnes away in a Maze, and Circle, and neuer findes an end*? Alas, these haue Clients, and Suites: these haue Sessions, Courts, and Countrey affaires; these haue Haukes, and Hounds, and Plowes to follow, besides a thousand other quotidian, and Howerly Auocations; and is there any probabilitie,



litie, of regulating, squaring, and reducing these to the Slavery, and Bondage, of your Canonically Deuotions, and Howers of Prayer? Truly, there is as much hope, of making the restless Sunne to stay its motion, or the fixed Earth to mooue, and turne with in its Circle: so vnfitable, and disproportionable are these new Deuotions, to all those qualities, estates, conditions, and rankes of men; of which our Church, and State consist. If then these Howers of Prayer are consonant, applicable, or aduantageous, to no members of our Church, and State, but onely to Popish *Hermits, Anchorites, Friars, Munkes, and Nunnes*; it is impossible for any to coniecture (vnlesse they will condemne, and taxe our Author, of grosse and palpable folly, and improuidence:) but that the end of publishing these Deuotions in such times as ours, was meerely to aduance, and further Popery, and Popish Deuotions; since they can bee no furtherance, or helpe to any other. But what need I seeke for proofes abroad, when as our Author doeth in a manner, intimate, and confesse as much at home? for hee informes vs in his *Preface*: That the grounds, and mo-  
 tiues, that induce him to publish these Deuotions, were:  
 First, *to continue, and preserue the authoritie of the (r) Ancient Lawes, and old Godly CANONS of the Church, which were made, and set forth for this purpose; that men before they set themselves to Pray, might know what to say: and not Pray what, and how, and (s) when they list*:  
 Secondly, *to let the World vnderstand, that they who giue out, and accuse vs here in ENGLAND, to haue set up, a new Church, and a new Faith: to haue abandoned, (t) all the Ancient formes of Pietie, and Deuotion: and to haue taken away all the Religious exercises, and Prayers of our Forefathers, and to haue despised all the old Ceremonies of Christs Catholique Church, (by which the Obiecters, and our Author, onely meane the Church of Rome, which the Iesuites, and Papists stile, and tearme; the Ancient, and Catholique Church of Christ;) doe but betray their owne*

r To wit, the Lawes & Canons of the Church of Rome.

s Our Author therefore would not onely aduise, but impose these Howres vpon men.

t The Authors end is reduce vs to the olde Religion, as they stile it: and to the Ancient Ceremonies of the Church of Rome, and of our Popish Forefathers.



\* That is, they take vs for Protestants but if the truth were known, many of vs are good Roman Catholics.

\* That is Popishly.

7 Such lets & impediments haue our Popish Recusants who refuse to frequent the publike, and therefore be-take themselues to such priuate Deuotions.

\* That is, the Anciēt Monks and Nunnes.

z Part. 1. pag. 3. so 9.

infirmities, and (u) will not understand vs, what wee are: Thirdly, that they, who are (x) this way already Religiously giuen, (I pray marke the Emphasis of the words :) and whom (y) earnest lets, and impediments doe often binder from being partakers of the Publique, might haue here a dayly, and deuout order of priuate Prayer, wherein to exercise themselues, and to spend some Howers of the day at least: (as the \* old godly Christians were wont to doe,) in Gods holy Worship, and Seruice, &c Lastly, that those, who perhaps are coldly this way yet affected, (that is, such as are not yet affected towards Poperie :) might by others example bee stirred up, to the like Heauenly ductie, of performing their dayly, and Christian (to wit, their Popish) Deuotions: By all which reasons, and passages, (to which I might haue added, his (z) discourse of the Ancient, and accustomed times of Prayer in generall, tending to the selfesame purpose :) our Author doeth expressely testifie: that the end of publishing these Deuotions, was but to Introduce, and Vsher the old Religious Ceremonies, Canons, Lawes, Sacraments, Prayers, Canonick Howers, and Deuotions, of our Superstitious, and Popish Fore-fathers, and the Church of Rome, into our Church; and to aduance the Catholique cause, and Roman Faith among vs; to whose obedience he labours now, (as other Cassandrian Moderators, haue of late,) to reduce, and reconcile vs once againe. Since therefore, you finde him guiltie of this Conclusion, by his owne Confession; I will not trouble you with further prooffe.

3.

I come nowe vnto my third Conclusion. That the Author endeauours to make Queene Elizabeth, of euer blessed memory, the Patronesse of this his Poperie, and to harbour it vnder her Protection. This is most cleare and euident: First, from the Title: Secondly, from the Preface of the Booke. For the first of these; our Author entitles this Booke of his, *A collection of Priuate Deuotions: in the Practise of the Ancient Church, called the Howers of Prayer: as they were after this manner, published by Authority*

ritie



ritie of *Queene Elizabeth* 1560. (saith the first and second; but: as they were much after this manner published by Authority of *Queene Elizabeth*, 1560. saith the third Impression :) taken out of holy Scriptures, the Ancient Fathers, and the Divine Service of our owne Church: In which hee affirms these two things. First, that these private Devotions, and Howers of Prayer, are no new Devotions of his owne composing, but onely a reuiuall or new Impression of those priuate Prayers and Devotions, as were formerly published by *Queene Elizabeth*, in the yeare 1560. and so did most men take them to bee at first, till they had better sifted and examined them. Secondly, that the mater of these Devotions were published by the approbation of *Queene Elizabeth*, or at leastwise warranted by her Authority: therefore there can bee no Popery or poysonous Doctrines couched in them, and all that loue the name and memory of that blessed *Queene*, should buy and approue them. A glorious and bewitching Title or Prologue I confesse, but yet a dangerous and insnaring Booke. Of which I may truly say, \* *Tituli habent remedia, pyxides venena*, the Title is wholesome, but the Booke it selfe is poyson. Our Author, no doubt, had learnt this lesson long agoe. (a) *Nulla aconita bibuntur, fœtilibus*: that poyson must alwayes be administred in golden Challices, else none will quaffe, and drinke it downe: and therefore he puts a golden Front and outside, (euen the sacred Diadem and Authority of that vnparalell'd and renowned *Queene*: whose royall Duggs gaue life and growth, to that most Orthodoxe, Ancient, Holy & Sincere Religion, which hitherto we haue, and I hope we alwayes shall enioy, in despite of all Domesticke Romish Vipers, who harbour in our bowells, and labour for to gnaw them out in an imperceptible, smooth, and friendly manner :) that so these poysonous Pills and Romish druggs, which are inuolued in the Booke it selfe, (b) might bee more greedily, confidently, and securely swallowed downe. But yet all this vn-

tempered

\* *Lactantius De falsa Sapientia, cap. 15. a Iunenat. Satyr. 10.*

b *Facile sequentia irreperent si prima placuissent. Prosp. Aquit. Contr. Collatorem. cap. 33.*



c *Fronti nulla*  
*Fides. Iunenal.*  
 Satyr. 2.

\* The Prin-  
 ters Epistle to  
 the Reader  
 annexed to the  
 third Edition.

tempered dawbing hath not so kind nor cloacked, the  
 Boyles and dangerous Vicers of these Romanized Deuo-  
 tions, but that some searching and iealous Chyrurgions,  
 (c) *who give no credit to glorious Titles*, haue at length dis-  
 couered their dangerous and infectious plague-soares,  
 which are onely wized and palliated, not clothed nor  
 warmed with the sacred Robes of that Royall Queene,  
 whose authorized Prayers haue no affinity with these  
 Spurious and Bastard Deuotions, as the Premises doe,  
 and the subsequent conclusion shall at large declare. The  
 second passage which would pinn these Popish Deuoti-  
 ons on Queene *Elizabeths* flecue, is this which followes  
 in the Preface: *A part of which Ancient pietie are these*  
*dayly Deuotions and Prayers that hereafter follow: Prayers*  
*which after the same manner and diuision of Howers, as here*  
*they are, hauing heretofore beene published among vs by high*  
*and sacred Authoritie: (for which he quotes in the Mar-*  
*gent, the Horary set forth with the Queenes Authoritie,*  
*1560. and renewed 1573. Imprinted with Priuiledge at*  
*London, by William Seers; ) are now also renewed,*  
*and more fully set forth againe.* Which passage, doeth but  
 backe and second, what the Title Page, had formerly  
 auerred: both of them iumping in this scandalous, and  
 vnworthy Act: to make the Memory, Name, and Royall  
 Authoritie of that Neuer-dying, and Religious Queene,  
 the Sanctuary, and Patronesse of all those seeds, and heads  
 of Popery, which are Scattered, Sowed, and Diuulged,  
 in these dangerous, and Romish Deuotions: and so to  
 Vsher in Popery vnder her Sacred colours and Protecti-  
 on, who was the chiefeft instrument to purge, and thrust  
 it out. Now what an Audacious, Impudent, Odious,  
 Wicked, and Treacherous Villany, and Plot is this, and  
 how worthy of the sharpest, and seuerest punishment,  
 that Law, or Iustice can inflict; for an English-man, a  
 Protestant, (at least in shew and reputation:) yea, a  
 Minister, and Pastor of our Church: who if wee may  
 beleue the \* *Printer, is as ready to ingage his credit, and*  
 his



his life, in the defence of the stablished Faith, of the present Church of England, and in opposition of Popery, and Romish superstition, as any other : to make not onely the very Raigne and Life ; but euen the Sacred ashes, and Suruiuing memory of that Euer-blessed, Deuout, and Pious Queene, ( who gaue the greatest life, increase, and vigor, to our Protestant, Orthodoxe, Zealous, Pious, and sincere Religion, and Deuotions : and the chiefeest faile, ecclipse, and downefall to the Church of Rome : as the vote, and suffrage, both of our owne, and forraine Nations testifie ; ) a forged Patronesse, and grand Protectresse of that Roman Faith, and Popish Ceremonies, which She so much oppugned, and abhorred all Her life ; and the onely Stampe, and Royall Impresse to make them passe for currant, Orthodoxe, and true English Coyne, in this Church, and State of ours : which had long since boarded, and cast them out, as counterfeite, and Romish drosse, and Mettall ? Certainly, if the counterfeiting, or forging of a Princes Seale, or Coyne be capitall : what shall the Treacherous, Scandalous, and Pernicious forging, Slandering, Sophisticating, Peruerting, Deprauiing, and ruinating of the Religion, of such a Royall, and Religious Princeesse as *Queene Elizabeth*, be ? I onely doe propound the question, I leaue the full discussion, and discition of it vnto others, who are more iudicious then my selfe.

I now proceed vnto my fourth Conclusion ; which I shall branch out into three Propositions, which will most of all Vnmaske, and best discouer, our Authors Treachery, Forgery, and concealed Popery.

*First*, that these Deuotions, and Howers of Prayer, are farre different from the priuate Prayers, Authorized by *Queene Elizabeth*.

*Secondly*, that they are not warranted by them, nor extracted from them, nor from our Common Prayer Booke, as our Authors Title, Preface, and Printer doe pretend.

H

*Thirdly*,

4.

1.

2.



3. *Thirdly*, that both the Forme, and Matter of them, are stolen, taken, and transcribed out of Popish Authors, **Primers**, **Breviaries**, **Chatechismes**, **Prayer-Bookes**, and **Horaries**; which the Author, and the Printer both denie.

1.  
The Difference between  
Mr. *Coxens*  
Deuotions, &  
the priuate  
Prayers autho-  
rized by *Queene Elizabeth*.

For the first of these; that these Deuotions, and Howers of Prayer, are farre different from the priuate Prayers Authorized by *Queene Elizabeth*; yea, from the very first Edition of them, on which our Author most insists; I shall euident by these apparant discrepancies.

First, they vary in the Frontispiece: *The one hath a Crosse, and (IHS.) upon its fore-head*: the other hath no such Roman Character, or Badge at all.

2. Secondly, they differ in the Title: the one is stiled; *A Collection of priuate Deuotions, or the Howers of Prayer*: the other; *Orarium, seu libellus Precationum: An Orary, or little Booke of Prayers: Or, Preces priuate in studiosorum gratiam collectae*: as the second, and third, Impressions of them are intituled.

3. Thirdly, they are dissonant in the Language: the one is in *English*, the other in *Lattaine*; and so are all the subsequent Editions.

4. Fourthly, there is a variance in the persons, for whose vse and benefit they were published: the one was Printed, for the vse and benefit of *Illiterate persons*, but specially, our *English Roman Catholiques*: the other; *in studiosorum gratiam*: for the benefit of *Schollers*, and such who were skilfull in the *Lattaine* tongue; as the Title, and the Printers admonition; in the second, and third Editions, of the priuate Prayers of *Queene Elizabeth* testifie.

5. Fifthly, their very ends are discrepant, and various; these latter being onely published: *To continue, and preserve the ancient Lawes, and godly Canons of the Church*; to *exterminate all conceined Prayers, which our Author stiles, extemporall effusions of irkesome, and undigested Prayers*: to *abolish all priuate Prayers of priuate men, not first allowed*  
and



and Authorized by the Church, framed onely by private Spirits, and Ghosts of our owne: and to confine men to a set, and constant forme, and time of Prayer: To let the World understand; that our Church retaines, all the Ancient formes of Pietie, and Devotion; yea, all the Religious exercises, and Prayers of our Fore-fathers: all the old Ceremonies, and blessed Sacraments of Christs Catholique Church: (to wit, the Church of Rome:) to tye men to a dayly practise of Canonickall Hours, and Munkish Devotions, as the Preface: and to Vsher Popery into our Church, as my second Conclusion prooves: where as the former were divulged, to helpe, and further young Schollers, and Students, in the exercise and knowledge of the Lattaine tongue: to ground them in the points of Chatechisme, and to instruct them, not so much when, or what, as how to Pray: and that not onely in priuate, but in publike too: whence all the Morning, and Evening Prayer in our Common Prayer Booke, together with our common Chatechisme, and the description of Christs Passion, is inserted in it.

Sixtly, they differ much in the very forme and structure, and in the substance, and subiect Matter: The one begins with a Preface, and so proceeds with sundry proofes, and discourses iustifying the vse, and practise of Canonickall Hours: the Canonization of Romish Saints: the Apostolicall, and Divine Institution of Lent, and the like: The other hath no such Prefaces, nor Prologues in it: nor any such Popish trash as the Prefaces, and the first part of these new Devotions doe containe: These Ancient Prayer Bookes, begin with a Kalender, farre different from our Authors: then followes, the Chatechisme in our Common Prayer Booke: then a Morning, and Evening Prayer, with a Grace before and after meate: next the Generall Confession, and Absolution in our Common Prayer Booke: all which, these new Devotions want. Then ensue Morning, and Evening Prayers, the matter and forme of which, (vnlesse it be one Hymne onely, or the first, the third, the sixth, the ninth Hower, and the Compline; which are quite left

6.



out in the second, and third Editions, ) being almost the same with our Common Prayer Booke : and farre different from *Maister Conzens* his Devotions, which vary wholly from them, both in Prefaces, Order, Prayers, Chapters, Hymnes, and Psalmes, but onely in the first Hower ; in which they doe in part, but yet not totally accord : *Then follow seven selected Psalmes* : ( not seven Penitentiall, to bee used in times of Penance, &c. as our new Author phraseth them : ) Next ensue the Letanie : a Description of the Passion of Christ, out of the Psalmes, and Saint Iohn, with sundry other deuout, and godly Prayers, to the end of the Booke : all which, being the better halfe of that Prayer Booke, and the best and viefullest part, are wholly omitted in these new Devotions. Take but away the seven selected Psalmes, the Letanie, and some three Psalmes more : and I dare confidently auerre, that these old Prayers, and new Devotions, agree not so much, as in one leafe : and that there are not so much, as sixe leaues of this ancient Prayer Booke of *Queene Elizabeth*, contained in this new : On the other side, take the first part of these new Devotions, from the Title page to the end of *Quatuor Nouissima* : which are not figured : together with the residue of the Booke, from page 121. the first part : to the conclusion and period of the Booke, ( in which most of our Authors Popery is inuolued : ) and there is scarce one word, or sentence of it in the Ancient priuate Prayer Booke of *Queene Elizabeth*, which our Author would make the World beleue to bee the same, or almost the same, with these his new, and Popish Devotions : So that they differ plainly, both in forme and matter.

7

Lastly, they are discrepant in all those points of Popery, which are broached, and couched in these late Devotions, there being no prints, nor footesteps of them, in these ancient Prayers : but onely in the mentioning of the first, the third, the sixth, the ninth Hower, and the Compline, which slipped into the first Edition, through forgery,



gery, or ouersight, and were afterwards exploded in the subsequent impressions. Therefore, these new Deuotions, and Howers of Prayer, are farre different from the priuate Prayers Authorized by *Queene Elizabeth*, in all these respects: What penalty then and censure, is our Author worthy of, who by this Title, and Preface, would make the World beleue, they were either altogether, or almost Paralells in forme, in matter, end, and all respects; of purpose to conceale, aduance, diffuse, and vent his Popery: and to delude, inescate, and insnare men with it?

For the second; that these new Deuotions are not warranted by, nor yet extracted from these priuate prayers of *Queene Elizabeth*, nor from our Common Prayer Booke: it is cleare and euident by the former differences: There is not in these priuate Prayers, nor in our Common Prayer Booke any such trash, as his seuerall Prologues, and Prefaces, as the first part of his Booke, which is not paged; or as his Prayer for the Dead; his Prayer to God for the Mediation of Angels, and all the fore-recited Popish passages doe containe: there is nothing in all these priuate Prayers to iustifie, or approoue, either the Method, Forme, or Matter of these new Deuotions, as the premises doe sufficiently euidence: Therefore this second Conclusion likewise must be granted.

For the third, and maine Proposition: *That both the Forme, and Matter of these Deuotions, and Howers of Prayer, are taken, and Transcribed out of Popish Authors, Primers, Breuiaries, Chatechismes, and Horaries*: though the Author in his Title page, and Preface, and the supposed Printer, in his Epistle to the Reader, affirme: *That they were but the Howers, and priuate Prayers, published by the Authoritie of Queene Elizabeth, now renewed, and more fully set out againe, as they were after this manner published heretofore. 1560. and 1573. Collected, and taken out of holy Scriptures, the Ancient Fathers, and the Diuine*



*Service of our owne Church, and compiled out of sundry warrantable Bookes :* Whence the Forme and Patterne of these Deuotions hath bene taken: (to wit, from our *Ladies Primer, the Howers of our Lady : the Breniary of Pius quintus, and Clemens the eight :* and such like Popish Deuotions : ) I haue \* *already* sufficiently demonstrated : and therefore will not here examine it : I will therefore now confine my selfe to the Matter, and Substance of these Deuotions, which I will now Paralell, and Sampler with those Popish Authors, Prayer-Bookes, Chatechismes, Horaries, and Deuotions, from whence they were extracted : To passe by the *Crosse, and ( I H S. )* in the Fore-front; the Badge, and Character of the Romish Whore, which is stamped on the Frontispiece, and Couer of Iesuiticall, and Popish Prayer and pocket Bookes : I will begin my Paralell, with the Title.

\* Pag. 3. to 9.

### *Papists.*

A Paralell of Mr. Cozens Deuotions with the Papists.

**H**Oras de Neustra Senhora : Printed at Paris, 1556. & Horæ beatissimæ Virginis Mariæ, secundum vsum Sarū : which I haue seene, and which you shall finde cited in Mr. Rogers his Articles, pag : 124. Our Ladyes Primer; and Breuiarium Pij quinti & Clemens the 8. haue the forme, the vse, and practise of these Howers, not the Title.

a Laur. Kelams Manuell of Prayers : Printed at Doway. 1624.

(a) *The Fasting dayes in all the yeare. In all the Church these Fasting dayes are obserued.*

### *Mr. Cozens.*

**A** Collection of Priuate Deuotions, or the howres of Prayer. Printed at London, 1627.

*These Bookes are welnigh Paralells in the Title : wee will next examine how they suite in substance with these, or other Popish Records.*

The Fasting Dayes of the Church, or dayes of speciall Abstinence and Deuotion.

*The*



*The fortie dayes of Lent: The Ember weekes at the 4. seasons: being the Wenesday, Fryday, and Saturday after the first Sunday in Lent: after the feast of Pentecost: after holy Crosse, September 14. Saint Lucies day, December 13. The three Rogation dayes; which bee the Munday, Tewfday, and Wednesday before holy Thursday, or the Ascension of our Lord: The Eues or Vigils before the Natiuitie of Christ: The Purification, and Annunciation of the blessed Virgine: The Natiuitie of Saint Iohn Baptist, Saint Matthias, Saint Peter, Saint Iames, Saint Bartholomew, Saint Mathew, Saint Simon and Iude, Saint Andrew, Saint Thomas, and all Saints day: It hath also beene an ancient Religious custome to fast all the Fridayes of the yeere, except those that fall within the twelue dayes of Christmas.*

*The times wherein Marriages are not solemnized.*

*From Aduent Sunday vntill 8. dayes after the Epiphany: From Septuagesima*

*All the Lent, except Sunday: The Ember dayes, which are the Wednesday, Friday, and Saturday next after Saint Lucies day: after the first Sunday in Lent, after Whitsonday, and after the exaltation of the holy Crosse. The Eues of Christmas, of Whitsonday, of the Assumption of our Lady, of all Saints, of most of the Apostles, Saint Iohn Baptist, and Saint Lawrence. Besides this, it is the custome in England to fast all Fridayes, (except within the twelue dayes, and Easter weeke:) also other three Eues of our Lady, to wit, of the Purification, the Natiuitie, and Conception. The Annunciation Eue is not Fasted if it fall on Easter weeke: Saint Marks day (not falling in Easter weeke) and the three Rogation dayes, that is, Monday, Tewfday, and Wenesday, we abstaine from flesh at least.*

*Of the time of Marriage: so*

*\* Kellam: Or: Of the time wherein Matrimony may not be solemnized: so the (b) Councell of Trent. and the (c) Breviarie of*

*Pius*

\* Manuall of Prayers.

b Sessio: 24.

Decret. de Re-

form. Matrimoni.

cap. 10.

c Printed at

Antwerp 1621

Bellarmines

Christian Do-

ctrine, cap. 7.



*Pius 5. and Clem. 8. and Bellarmine.* The solemnizing of Marriages is forbidden from the first Sunday of Advent, vntill after Twelfeday : and from the beginning of Lent vntill Low Sunday : all other dayes they may be solemnized.

*Sunday vntill 8, dayes after Easter : From Rogation Sunday vntill Trinity Sunday. Some of these being times of Fasting, and abstinence : and others, holy Festivals and times of ioy, fit onely to be spent in these holy exercises without other auocations.*

*d James Ledesma his Christian Doctrine Printed 1609. cap.2. Gropper. Institut. Colon. Agrip. 1546. Bellarmines Christian doctrine, cap.3. p.15. I finde not the Creed nor the Lords Prayer thus diuided into Articles and Petitions in the Prayers of Queen Elizabeth, or in our Common Prayer Booke, or either Protestat Authors: but only in Popish Writers, out of whom no doubt they were transcribed.*

( d ) *The Apostles Creed.*

1 I beleue in God the Father Almighty, maker of heauen and earth.

2 And in Iesus Christ his onely Sonne our Lord.

3 Who was conceived by the holy Ghost, borne of the Virgine Mary.

4 Suffered vnder Pontius Pilate, was crucified, dead, and buried,

5 He descended into hel; the third day hee rose againe from the dead.

6 He ascended into heauen, & sitteth on the right hand of God the Father almighty,

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleue in the holy Ghost,

9 The holy Catholike Church, the Communion

The Apostles Creed diuided into 12 Articles.

1 *I beleue in God the Father Almighty, maker of heauen and earth.*

2 *And in Iesus Christ his onely Sonne our Lord*

3 *Who was conceived by the Holy Ghost, borne of the Virgine Mary.*

4 *He suffered vnder Pontius Pilate, was crucified, dead, and buried.*

5 *He descended into Hell: the third day hee rose againe from the Dead,*

6 *He ascended into heauen, and sitteth on the right hand of God the Father almighty,*

7 *From thence hee shall come to iudge the quicke and the dead.*

8 *I beleue in the Holy Ghost,*

9 *The holy Catholike Church (the communion of Saints,*



Saints, left out in the first, but added in the last Impression.)

10 The forgiuenesse of sinnes.

11 The Resurrection of the body.

12 And the Life everlasting.

The Lords Prayer diuided into 7. Petitions.

Our Father which art in Heauen,

1 Hallowed be thy Name.

2 Thy kingdome come.

3 Thy will bee done on earth, as it is in Heauen.

4 Giue vs this day our dayly bread,

5 And forgiue vs our trespasses, as wee forgiue them that trespassed against vs.

6 And lead vs not into temptation :

7 But deliuer vs from euill.

The two Precepts of Charitie.

1 To loue God aboue all for his owne sake.

2 To loue all men as our selues, for Gods sake, and to doe vnto others as we would they should doe vnto vs.

of Saints.

10 The forgiuenesse of sinnes.

11 The Resurrection of the flesh.

12 And the Life everlasting.

(a) The Lords Prayer.

Our Father which art in Heauen,

1 Hallowed be thy name.

2 Thy kingdome come.

3 Thy will bee done on earth, as it is in Heauen.

4 Giue vs this day our dayly bread.

5 And for giue vs our trespasses, as wee forgiue them that trespassed against vs.

6 And lead vs not into temptation :

7 But deliuer vs from euill.

(b) The two Pecepts of Charitie.

1 Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde.

2 Thou shalt loue thy neighbor as thy seife: which is more suitable to the Scripture then the other.

a Gropperi. In-  
stitut. Ledes-  
ma his Cate-  
chisme : or  
Christian Do-  
ctrine, cap. 5.

b Matthias  
Ceschs. Orinum  
Spirituale. pag  
108. Our La-  
dies Primer.

(c) The



Our Ladies  
Primer. *Ortium*  
*Spirituale*. pag  
108. *Ledesmas*  
Christian Do-  
ctrine. cap. 13.  
*Bellarmines*  
Christian Do-  
ctrine: cap. 7.

(c) *The Precepts of the Church.*

1 To celebrate the appointed Feast dayes of the Church in abstaining from seruile workes.

2 Reuerently to heare the sacred Office of the Masse, on the Holy dayes.

3 To fast the Lent, the foure Imber tides, and the Eues, according to the custome of the Church: and the Friday, and Saturday to abstaine from flesh.

4 To confesse thy sinnes to a Priest allowed; to receiue the holy Eucharist, or blessed Sacrament, at the least at Easter, *as some*: or about Easter, *as others render it*: and to doe these things at the least once in the yeere: *which some of them diuide into two severall Precepts.*

5 (d) Not to solemnize Marriage on the dayes forbidden by the Church: *as some*: Or to pay Tithes: *as others doe record it.*

Loe here a Concordance in number, if not in matter.

The Precepts of the Church.

1 To obserue the Festiuals, and Holy dayes, appointed.

2 To keepe the Fasting dayes with Denotion, and abstinence.

3 To obserue the Ecclesiasticall customes, and Ceremonies established, and that without frowardnesse, or contradiction.

4 To repaire to the publike Service of the Church, for Mattens, and Euening Song, with other holy Offices at times appointed, unlesse there be a iust, and vnfeined cause to the contrary.

5 To receiue the blessed Sacrament, of the blessed Body and Blood of Christ, with frequent Denotion, and three times of the yeere at least, whereof Easter to bee alwayes one, and for better preparing thereunto as occasion is to disburthen, and quit our Consciences of these sins that may grieue vs, or scruples that may trouble vs to a learned, and discrete Priest, and from him to receiue aduice, and the benefit of Absolution.

Of this Mr. Couzens had formerly made mention, and therefore he omits it here.



## The Sacraments of the Church.

The principall, and truely so called, (as generally necessary to Saluation,) are Baptisme, and the Lords Supper.

The other five, that is to say; Confirmation, Penitence, Order, Matrimony, and Visitation of the sicke, or Extreme Unction, though they bee some times called, and haue the name of Sacraments: yet they haue not the like nature, that the two principall, and true Sacraments haue.

## The three Theologicall Vertues.

Faith, Hope, Charitie.

Three kindes of good Workes.

Fasting, Prayer, and Almesdeedes.

Seuen gifts of the holy Ghost.

1 The Spirit of Wisdom: 2 and Vnderstanding.

3 The Spirit of Councell: 4 and Ghostly strength.

5 The Spirit of Knowledge: 6 and Pietie.

7 The Spirit of a Holy, and godly Feare.

(e) The Sacraments, or 7. Sacraments of the holy Catholique Church.

Baptisme, Confirmation, the Eucharist, Penance, Extreame Vnction, Order, and Matrimony.

(f) These Sacraments are all great, and so euery one of them hath some peculiar greatnesse. The greatest of all, is the most holy Eucharist: yet touching the necessitie, the most necessary of all, are Baptisme, and Penance.

Compare these two together, and you shall finde but little difference. See pag. 21.

(g) The three Theologicall Vertues.

Faith, Hope, Charitie.

(h) Three kindes of good Workes.

Prayer, Fasting, and Almesdeedes. See pag. 22.

(i) Seuen Gifts, or Frutes of the holy Ghost.

1 The gift of Wildome:

2 of Vnderstanding.

3 Of Councell: 4 of Fortitude.

5 Of Knowledge: 6 of Pietie.

7 And the feare of God, or godly Feare.

I 2

(k) The

e Our Ladies Primer. Gropers Institut.

Orium Spirituale, p. 105.

Ledesma his Christian Doctrine. cap. 15.

Vaux his Catechisme, c. 4.

Bellarmines Christian Doctrine. cap. 9.

pag. 205.

f Bellar. 1b.

pag 209.

g Our Ladies Primer. Oriū Spirituale, p.

106. Ledesma. cap. 17. Bellarmines

Christian Doctrine

cap. 11. Gropers Institut.

h Oriū Spirituale, p. 113.

114. Gropers Institut. Vaux

his Catechism cap. 5.

i Ledesma: c.

17. Our Ladies Primer.

Orium Spirituale. p. 106.

107. Gropers

Instit. Bellar. Christ. Doctr.

cap. 13.



k *Otium spirituale*. p. 107.  
Ledesma c. 17.  
Our Ladies  
Primer.

(k) *The twelue Fruites of the holy Ghost.*

Loue, Ioy, Peace, Patience, Benignitie, Goodnesse, Longanimitie, Meeknesse, Faith, Modestie, Continency, Chastitie

l *Otium Spirituale*. p. 109.  
Our Ladies  
Primer. Ledesma, cap. 17.  
Bellar. Christ. Doctr. cap. 15.

(l) *The spirituall workes of Mercy.*

1 To instruct the Ignorant: 2 To correct, or admonish those that Sinne: 3 To assist by Counsel him that needeth it: 4 To comfort the afflicted: 5 Patiently to suffer iniuries: 6 To pardon offences, and injuries received: 7 To pray for the liuing, and the dead, and thy persecuters.

m See the Authors at (7) & Gropperi. Institutio.

(m) *The corporall workes of Mercy.*

1 To feed the Hungry: 2 To giue drinke to the Thirstie: 3 To harbour the Stranger: 4 To clothe the Naked: 5 To visit the Sicke: 6 To visit Prisoners, and redeeme the Captiue: 7 To bury the Dead.

n Our Ladies  
Primer. Gropperi. Institutio.  
Ledesma cap. 18. *Otium Spirituale*. pag 110. Bellar. Christ. Doctr. cap. 14.

(n) *The eight Beatitudes.*

1 Blessed are the poore in Spirit, for theirs is the Kingdome of Heauen.  
2 Blessed are they that Mourne, for they shall receiue comfort.

The twelue Fruites of the holy Ghost.

Loue, Ioy, Peace, Patience, Mercy, Goodnesse, Longsuffering, Meeknesse, Faith, Shamefastnesse, Modestie, Sobrietie.

The spirituall workes of Mercy.

1 To instruct the Ignorant: 2 To correct Offenders: 3 To Counsell the doubtfull: 4 To comfort the afflicted: 5 To suffer iniuries with patience: 6 To forgive offences, and wrongs: 7 To pray for others.

The corporall workes of Mercy.

1 To feed the Hungry and to giue drinke to the Thirstie: 2 To clothe the Naked: 3 To harbour the stranger, and needy: 4 To visit the Sicke: 5 To Minister to Prisoners, and Captiues: 6 To bury the Dead.

The eight Beatitudes.

1 Blessed are the poore in Spirit, for theirs is the kingdome of Heauen.

2 Blessed are they that Mourne, for they shall receiue comfort.

3 Blessed



3 Blessed are the Mecke,  
for they shall receiue the in-  
heritance of the Earth.

4 Blessed are they that  
hunger and thirst after righ-  
teousnesse, for they shall bee  
satisfied.

5 Blessed are the merci-  
full, for they shall obtaine  
mercy.

6 Blessed are the pure in  
heart, for they shall see  
God.

7 Blessed are the peace  
makers, for they shall be cal-  
led the children of God.

8 Blessed are they that  
suffer for righteousnesse sake,  
for theirs is the Kingdome of  
Heauen.

Seuen deadly finnes, as the  
first: or seuen deadly sins,  
as they are commonly so  
called: as the last Impres-  
sions renders it.

1 Pride, 2 Couetousnesse,  
3 Luxury, 4 Enuie, 5  
Gluttonie, 6 Anger, 7  
Sloth.

The contrary virtues.

1 Humility. 2 Liberali-  
tie. 3 Chastitie. 4 Gentle-  
nesse. 5 Temperance. 6 Pa-  
tience. 7 Denout, and ear-  
nest seruing of God.

3 Blessed are the Mecke,  
for they shall receiue the  
inheritance of the Earth.

4 Blessed are they that  
hunger and thirst after  
righteousnesse, for they  
shall be satisfied.

5 Blessed are the merci-  
full, for they shall obtaine  
mercy.

6 Blessed are the pure in  
heart, for they shal see  
God.

7 Blessed are the peace  
makers, for they shall bee  
called the children of God.

8 Blessed are they that  
suffer for Righteousnesse  
fake, for theirs is the king-  
dome of Heauen.

(o) Seuen deadly sins: Or, the  
seuen capitall finnes which  
are commonly called dead-  
ly.

1 Pride, 2 Couetousnesse  
3 Lechery, 4 Enuie, 5  
Gluttonie, 6 Anger, 7  
Sloth.

(p) The contrary vertues.

1 Humility. 2 Contempt  
of the world. 3 Chastitie.  
4 Charitie. 5 Abstinence.  
6 Patience. 7 Alacritie, or  
spirituall cheerefulness, or  
Deuotion.

o Our Ladies  
Primer. Horas  
Noustr Senno-  
ra. Otium Spi-  
rituale, p. 112  
Ledesma. c. 14.

Groppers.  
Instit. Bellar.  
Christ. Doct.  
cap. 19.

p Gropperi In-  
stit. Otium  
Spir. p. 112.



9 Our Ladies  
Primer. Otium  
Spirs. p 114.  
Gropers Instit.  
tut. Bellarm.  
Christ. Doctr.  
cap. 22.

(a) *Quatuor Nouissima, or  
the foure last things to bee  
remembered.*

Death, the last Iudge-  
ment, Hell, and the King-  
dome of Heauen.

*Quatuor Nouissima: or the  
foure last things that be-  
fall any man.*

*Death, Iudgement, Hell,  
or Heauen.*

Loe thus farre you haue an exact, and perfect Paralell  
of our Authors writings with the Papists, which suite  
and claspe like twinnes, who deriue their birth, and pe-  
digree from the selfe-same wombe. I confesse, that the  
matter of them : especially, of the Creed, the Lords  
Prayer, and the eight Beatitudes are contained in the  
Scriptures, and in our Cominon Prayer Booke : but  
take both forme and matter together, and those other  
particulars which are here paraleld, and you shall neuer  
finde them but in Popish writers : Sure I am, you shall  
neuer meete with these, or any of them, in the priuate  
Prayers, Printed by *Queene Elizabeths* Authoritie, nor  
in our Common Prayer Booke, in that manner, forme,  
and method, as they are here registred by our Author :  
The remainder of whose workes, I come now to Paralel.

Not to spend time or paper to Paralell, and Sampler  
his seuerall Aduertisements, Prefaces, and Discourses :  
Concerning Mattens, the Diuisions, Vse, Antiquitie, and  
practise of Canonically Hower, or Prayer : as the first,  
the third, the sixt, the ninth Hower ; the Morning,  
Euening, or Compline, or the like : which were stolen,  
and Transcribed *verbatim* out of (r) *Bellarmino*, (s) *A-*  
*zorius*, and the (t) *Rhemish Testament*, who produce the  
selfe-same Scriptures, Fathers, Authorities, and Quota-  
tions, for the Authoritie, Diuision, Iustification, and  
practise of Canonically Hower : as any iudicious Reader,  
who will but take the paines for to compare them, may  
at first discern. I shall onely pitch vpon these ensuing  
passages : which if they are not Popish in themselves, yet  
they are wholly Transcribed out of Popish Authors.

r *De Bonis O-*  
*peribus in par-*  
*tic. lib. 1. cap.*  
*11. 13.*

s *Moral. Instit.*  
*pars. 1. l. 9. cap.*  
*2. to 6.*

t Notes on  
*Acts 10. Sect. 6*

*Papist.*



## Mr. Couzens.

At our vprising.

pag. 14.

**I**N the Name of the Father, and of the Sonne, and of the holy Ghost, Amen. Blessed bee the Holy, and vndiuided Trinitie, now and for euermore.

At our going abroad.

pag. 16.

Shew me thy wayes, O Lord, and teach me thy pathes.

At our entrance into the Church. pag. 17, and

part. 2.

As for mee I will goe into thy house, O Lord, in the multitude of thy mercies, and in thy feare will I worship thee in thy holy Temple.

Preparatorie Prayers to all the howers that follow.

page. 40.

God be in my head and vnderstanding : God bee in my eyes and in my seeing : God be in my mouth and in my speaking : God be in my heart and in my thinking : God be at my end and my departing, Amen.

Veni Creator, &amp;c.

pag. 91.

Are Paralells.

## Papists.

(u) When thou risest in the Morning, say :

**I**N the Name of the Father, and of the Sonne, and of the holy Ghost, Amen. Blessed be the Holy, and vndiuided Trinitie, now and euer, &c.

(x) In going foorth of thy house, say :

Shew mee thy wayes, O Lord, and teach mee thy pathes.

(y) Enttring into the Church.

O Lord, in the multitude of thy mercies, I will enter into thy house, I will adore at thy holy Temple, and will Confesse vnto thy Name.

(z) A blessing to bee vsed at the beginning of Prayer.

God bee in my head and in my being : God bee in my minde and vnderstanding : God be in mine eyes and in my seeing : God bee in my mouth and in my speaking : God bee in my heart and in my thinking, Amen.

(a) Veni Creator, &amp;c.

\* The

u Our Ladies Primer in Latine and English Printed at Antwerp. 1604 Folio 199. Laur. Kellams Manuell, 1604. p 1.

x Ibid. Fol. 202 Otium Spirit. pag. 30.

y Ibid. fol. 202 Otium Spirit. Pag. 31. Horas Neustr. Senno- ra, fol. 10.

z Kellams Manuell of Prayers, pag. 8.

a Otium Spirit p. 158. 159.



**Papists. ( 64 ) Mr. Couzens.**

*\* Laur. Kel-  
lams Manuel,  
Pag. 21.*

*\* The Conclusion.*

God the Father blesse  
me, Iesus Christ defend  
me, and the vertue of the  
of the Holy Ghost illumi-  
nate and sanctifie me, this  
night and euermore, *A-  
men.*

*A Prayer as thou entrest  
into thy bed.*

In the name the the Lord  
Iesu Christ, that was cru-  
cified for me, I goe into  
my bed: let him blesse me,  
gouverne me, and defend  
me, and bring me into life  
euerlasting, *Amen.*

**The Benediction.**

*pag. 174.*

*God the Father blesse me,  
God the Sonne defend mee,  
God the holy Ghost preſerue  
me now and foreuer, Amen.*

When we enter into our  
Bed. *Pag. 176.*

*In the name of our Lord  
Iesus Christ, (who was cru-  
cified vpon the Croſſe, and  
layd vpon his graue for mee)  
I lay mee downe to reſt, hee  
blesse me, keepe me, and ſaue  
me, raiſe me vp againe, and  
bring me at laſt to life eter-  
nall. Amen.*

*b Pag. 230. to  
241. 246. 247*

I will not compare, nor Paralell our Authors (*b*) *Ad-  
uertisements concerning Lent, and Septuagesima Sunday,*  
where he affirmes, *the Lent Fast, to be a Diuine, and Apo-  
ſtolicall Institution:* which is tranſcribed out of Popiſh  
Authors: becauſe I haue mentioned, and compared them  
with theſe Authors heretofore: I will therefore paſſe  
to his Prayers, before the receiuing of the Sacrament.

**Papists.**

*c Horat New-  
ſtra Sennora.  
Fol. 11.*

(*c*) *When thou doeſt bow thy  
ſelfe before the Altar thou  
ſhalt ſay theſe verſes: All  
the earth doeth worſhip thee  
O Lord, &c.*

*d Miſſale Ro-  
manum: Prin-  
ted at Ant-  
werpe 1574.  
pag. 272.*

(*d*) **C**OMmand, that the  
Prayers, and Sacri-  
fice which wee now offer

**Mr. Couzens.**

When wee are proſtrate  
before the Altar: *part. 2.  
pag. 4.* Thou art worthy O  
Lord, &c. which is meere-  
ly Popiſh, both for phraſe,  
for time, and place.

**C**OMmand, that the  
Prayers and Supplicati-  
ons, together with the remem-  
brance



brance of Christs Passion, which wee now offer vp unto thee, may by the Ministrie of thy holy Angels, bee brought vp into thy Heauenly Tabernacle: pag. 10.

At the receiuing of the Body. pag. 12.

Lord I am not worthy that thou shouldest come vnder my rooffe, but speake the word onely, and my Soule shall be healed, : adding with the Priest. &c.

vp vnto thee, may bee brought vp into thy presence by the Ministrie of thy holy Angel: which may haue a better construction, then our Authors.

(e) Receiuing, say with the Priest, thrice.

c Kellams Manual, pag. 80.

Lord I am not worthy thou shouldest enter into my house, but onely speake the word, and my Soule shall be healed.

That which our Author Prefaceth concerning *Ember weekes*. page 55.56. (to omit his *Laudes* taken out of our Ladies Primer,) is for the most part transcribed out of *Kellams Manual*, prefantly after his Kalender: where he describes, the vse, and reason of these Ember weekes: the Paralelling of which; together with his Prayer for the Dead, (which I haue already touched vpon;) I purposely omit, for feare of being too prolix; since I haue here, as I suppose, sufficiently euenced, the trueth of this Assertion, by the premises and present Paralell, which I meane not now to enlarge. (That both the forme, and matter of these Deuotions, are transcribed, and extracted out of Popish Authors, Primers, Chatechismes, and Prayer Bookes:) not out of the Prayer Booke of *Queene Elizabeth*, or our Common Prayer Booke, in which there are no such passages to be found. Now the reasons which induce mee more strongly to suspect, that our Author borrowed both the forme, and matter of these Deuotions from Popish Authors, as the present Paralell doth abundantly testifie; are chiefly two: First, because the Author hath for sundry yeeres together, Monopolized, and bought vp for his owne private



vse, ( as I am credibly informed, ) all sorts of Popish Primers, Prayer Bookes, Chatechismes, Breuiaries, and Pamphlets whatsoeuer, ( of which he hath great store : ) and yet hee is alwayes inquisitiue after more. Secondly, because hee hath caused fundry of his Popish Prayer Bookes, Primers, and breuiaries, to bee bound vp in a very curious, and costly manner, with gilded leaues, and Couers, stamped sometimes with a Crosse, or Crucifixe, other times with our *Ladies Picture*, and *Iesus in her armes* : all after the Popish forme ; as his owne *Booke-binders* haue certified mee : which doubtlesse hee would neuer doe, did hee not admire, affect, and prise these Bookes, and Pamphlets in his heart ; and likewise, make some vse of them, both in his priuate practise, and Deuotions, and his publike writings, as hee here hath done.

5

But passing by the fourth, I come now vnto my fift Conclusion : That there are diuers Popish falsities, absurdities, and abuses of Scripture in these new Deuotions : Not to trouble you with many, I will onely single out some three or foure : As first, *His seven deadly sinnes* : to wit, *Pride, Couetousnesse, Luxury, Enuie, Gluttonie, Anger, Sloth* : for which hee quotes, as the Papists out of which hee did transcribe them doe : *Galat. 5. in the margent*. Now if you looke into *Galat. 5. 19, 20, 21.* the Text which hee quotes ; you shall finde not *seven*, but *seventeene deadly sinnes*, particularly expressed : to wit ; *Adultery, Fornication, Vncleanness, Lasciuiousnesse, Idolatrie, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresies, Envy-ing, Murthers, Drunkennesse, Reuulings, and such like*, besides : so that our Author hath committed a treble absurditie, and abuse of Scripture in this one particular : First, in mentioning onely *seven deadly sinnes*, when as the Text doeth speake of *seventeene*, whereby he pares, and clips the Scripture : Secondly, in producing this Text, to warrant these *seven deadly sinnes* ; when as fixe of the

1.

2.

the



the seven, to wit, *Pride, Covetousnesse, Luxurie, Gluttonie, Anger, and Sloth*, are not so much as mentioned here: whereby hee sophisticates, and perverts the Scripture: Thirdly, in mustering vp these inferiour sinnes, as the most capitall, and greatest sinnes of all others; not mentioning, *Idolatrie, Heresie, Adultery, Witchcraft, Vncleanesse, Sedition, and Drunkennesse*; to which I might adde, *Atheisme, Infidelitie, Contempt of the Gospel, Blasphemy, Sacrilege, the Profanation of the Sacraments, Oppression, (f) Injustice, in Courts of Justice; Murther, Perjury, Bribery, Ecclesiasticall, and Temporall (g) Simonie, (the Onely step, and doore, to Honour and preferment, both in Church, and State, in this our (h) Golden age:*) farre greater sinnes then any of the former seven; which is but a meere extenuation, and slighting of these greater sinnes. But our Author cannot bee content with this, valesse hee likewise wilfully incurre another Popish absurditie, which he grounds vpon the selfe-same Chapter. For recording, *the twelue fruites of the holy Ghost*: to wit, *Loue, Ioy, Peace, Patience, Mercy, Goodnesse, Longsuffering, Meekenesse, Faith, Modestie, Shamefastnesse, Sobrietie*: (which he tooke from Popish Authors,) hee quotes in the margent, *Galat. 5.* for prooffe of this Arithmetically computation: which as it failed by *Substraction* in the enumeration of sinnes: so it offends in *Addition* here: For Saint Paul, *Galat. 5. 22, 23.* enumerates but *nine fruites of the Spirit*: *Loue, Ioy, Peace, Longsuffering, Gentlenesse, Goodnesse, Faith, Meekenesse, Temperance*: against which there is no Law: whereas *Patience, Mercy, Modestie, Shamefastnesse, and Sobrietie*: five of our Authors *twelue Fruit*es, are not so much as named by the Apostle: and *Gentlenesse, Temperance*, two of the Apostles nine, are not recorded in our Authors Catalogue: which is a grosse abuse, a wreathing, and perverting of the Scriptures. As our Authors Arithmetique hath failed him in the fruites, because hee cast vp his reckoning with Popish counters: so it hath likewise cheated

3.

f *Inter leges ipsas delinquitur, inter iura peccatur, innocentia nec ubi defenditur, reservatur. Qui sedis crimina vendicaturus, admittit: Et ut rem innocens pereat, sit innocens iudex.*  
 Cypr. Epist. l. 2. Ep. 2. Donato.  
 g *Lucri bonus est odor ex re qualibet:* Suetonij. Vespasian c. 23. *Vnde habeat nemo quarit, sed oportet habere* Iuuenal. Satyr. 14.  
 h *Aurea nunc verè sunt secula; plurimus auro venit homines: auro conciliatur amor. Ipse licet venias Musis comitatus Homero, Nil tamen attuleris ibis Homere foras.* Ouid. de Arte Amandi, l. 2.



him, in the gifts of the holy Ghost, which he makes seven.

1. *The Spirit of Wisedome*, 2. *and Understanding*. 3. *The Spirit of Councell*, 4. *and Ghostly strength*. 5. *The Spirit of Knowledge*, 6. *and Pietie*. 7. *The Spirit of a holy and godly feare*: for which hee quotes *Esay. 11.* Now *Esay 11. 2.* makes mention but of sixe, or rather three Attributes, or operations; not gifts, of the Spirit. *The Spirit of the Lord*, (saith he speaking of Christ Iesus,) *shall rest upon him*: *The Spirit of Wisedome, and Understanding*: *The Spirit of Councell, and Might*: *The Spirit of Knowledge, and of the feare of the Lord*: Loe here you haue mention onely of sixe, or rather three operations, effects, or Attributes, not gifts of Gods Spirit: For the *Spirit of Wisedome, Understanding, Councell, and Knowledge*, are Synonimaes, and vary more in phrase then substance: so that in trueth here are but three distinct gifts, or operations of the Spirit: at least, there are but sixe, and of these, the *Spirit of Pietie*, (which the Papists and our Author annex vnto the rest) is none. So that this Scripture is plainly abused by our Author, not onely in stiling these, *the gifts*, (which are rather the Attributes, and operations, then the gifts) *of the Spirit*: but likewise in adding one vnto their number. Indeed, if our Author were as well studied in the Scriptures, as in Popish Authors, hee might haue found Saint Paul enumerating, not seven; but

\* *For to one* (saith he,) *is given by the Spirit the word of Wisedome, to another the word of Knowledge by the same Spirit. To another Faith by the same Spirit, to another the gift of Healing by the same Spirit: To another the working of Miracles, to another Prophecie, to another discerning of Spirits, to another diuers kinds of Tongues, (an*

(i) *eminent, and frequent gift of the holy Ghost, which our Author mentions not:*) *to another the interpretation of Tongues*: Loe here nine seuerall giftes of the Spirit, mustred vp by the Apostle, in three files, or verses of one Chapter: How Popish, absurd, and dotting then is this our Author, who giuing more credit vnto Papists, then

\* 1 Cor. 12. v.  
9, 10.

† See Acts 2, 3  
to 12. & 10.  
46. & 11, 15.  
17.



then Saint *Paul*, would reduce them onely vnto seuen : and so ecclipse the Grace, and Bounty of the holy Ghost, which is so diuerse in his gifts, and Heauenly operations, for the good and welfare of the Church? To these I may adde our Authors *eight Beatitudes*, (transcribed out of the Popish Pamphlets, as all the other were, as I haue prooued in my former Paralell,) for which hee quotes *Matth. 5.* as the Papists doe: Now there are not *eight, but nine Beatitudes*, pronounced by our Sauour in that Chapter: the last of which: to wit, (k) *Blessed are ye, when men shall reuile you, and persecute you, and shall say all manner of euill against you falsely for my sake, &c.* Our Author and the Papists both omit: and so dismember, and abuse the holy Scripture, (l) *to which no man can adde, nor take away, without apparant losse and hazard of his soule*: I will end, and shut vp this Conclusion; with *the visitation of the Sicke*: which our Author makes *one of his seuen Sacraments*; an absurditie, solecisme, and noualtie, which I neuer heard, nor red of yet, in any Protestant, or Popish Author. But though this visitation of the Sicke be not a Sacrament, as our Author dreames, (perchance, because hee found it in the Common Prayer Booke:) yet I am sure it is (m) *a necessary duety which God, and Christ, yea, and our (n) owne Church, and (o) Canons, impose vpon all Ministers*: How then shall those Nonresidents, and Pluralitie men excuse themselves, either to God, or Man, (especially, in that Great, and terrible day of Iudgement, when Christ the (p) *Maister, good, and carefull Shepheard of the Sheepe, who (q) is alwayes Resident with his flocke, and hath (r) parted with his Blood, and Life, to purchase, Heale, and saue their soules*; shall summon them, to (s) *giue an account of all the Soules, which they haue lost, or slaine through carelesnesse, or sloth: and to exact, their blood at their hands*: ) who are so farre from visiting the sicke, and diseased bodies of their forelorne Sheepe: that they quite neglect their dead, and sickly Soules; which fester, rot, and pine away; yea, die, and

k Math 5.11.

l Reuel. 22.18

19. Deut 4.2.

c. 12. 32. Iosh.

1.7. Pro. 30.6.

m Math. 25.

36. 37, 43, 44.

lam. 1.27. &amp;

5, 14, 15.

n Visitation  
of the sicke.

o Canon. 67.

p 1 Pet. 5.4.

John 10. 11.

Heb. 11. 20.

q Psalm. 131.

Math. 28. 20

Isay 27. 3. Jer.

23 3, 4. Isay 40

11. Ezech. 34,

10, 11. 12.

r Ioh. 10, 11.

17. Act. 20, 28

1 Pet. 1, 18, 19

Ehp. 5. 25, 26,

27.

s Heb. 13. 17

Ezech 33, 6, 8

Jer. 23, 1, 2

Ezc. 4, 9, 10,



† Ier. 23, 1.

Ezec. 34, 3, 4, 5

8. Mr. Perkins  
on the 6 Com-  
mandement.

u Cant 4, 1, 7,

5, 10, 11, & 6,

4, 5, & 7, 6, 10.

11. Act. 20, 28

\* Ioh. 21, 15,

16, 17. Ephes. 5

25, 29, 30. deut

32, 10. Psal. 17,

8. Zach. 2, 8.

\* Ezech 34, 2,

3, 8, & 44, 8.

Zech. 11, 5.

Iohn 10, 12, 13

x Eiusmodi a-

pu'd Deum pra-

tis sunt, qui v-

no Christi san-

guine sunt re-

dempti: nec

interest qua

quis conditione

natus sit, cum

in Christo a-

qualiter renas-

cantur. Hier.

rom. Epist. Tō.

1. Epist. 14, c. 5.

y 1 Cor. 8, 11,

12. Act. 20, 28

Rom. 14, 15.

z Delicis oc-

cupati gregis

Domini dam-

na non curant.

Hierom. Comment. lib. 11. in Ezech. c. 34.

a Cadit Asina, & est

que subleuet eam. Perit anima, & nemo est qui reputet. Optimi videlicet estimatorum

rerum, qui magnam de minimis, parvam aut nullam de maximis curam gerunt. Sed

liquido datur intelligi, patensius ferimus Christi iacturam, quam nostram. Bernard.

de Confid. lib. 4 cap. 6.

that for euer, in their sinnes, and trespasses: for want of Spirituall phisicke, and Cordials to recouer them? O the hard-heartednesse, of these *Wolues*, (t) *Murthering*, and *Soule-denouring Pastors*. Who thus neglect, nay, starue, and butcher the very (u) *dearest deare*, and *Loue* of Christ, his chosen, and beloued flocke; which hee hath purchased with his dearest Blood? had they any of Christs Loue, or Bowels: of Christs Pittie, and Compassion: nay, any sparke of Grace, or Nature in them, they would not, they could not; nay, they durst not so much vnderalue Christs bosome *Friends*, \* *his Lambes*, *his Loue*, *his Blood*, *his Spouse*, and *dearest members*, as out of Couetousnesse, Sloth, Sensualitie, Pride, Vnskilfulnesse, or Negligence, to put them ouer vnto \* *hirelings*, which God himselfe condemnes, as if themselues were either to great, or good for to attend them. Alas, the meanest Soules, cost Christ as much, (x) and so they are, as deare vnto him,) as the greatest *Monarches*; they cost the very Sonne of God, his best, and dearest Blood: And dare you then aduance your selues so farre aboue Christ Iesus, whose vnderlings, and seruants you professe your selues: as not to deeme those worthy of your sweate, your paines, and (y) greatest care, for whom Christ Iesus died? As to prefferre your ease, your (z) pleasures, your bellies, skinnes, and backes: your honours, profits, and preferments: nay, your very (a) *Asses*, *Swine*, and *beasts*; before the wealth, and safetie of your flockes: whose rich, and peerelesse Soules, are more of price and value, then tenne thousand worlds? As to withdraw, absent, and alienate your selues so from them, as to become meere strangers to them, & scarce to visit them once a quarter, nay once a yere, vnles your Tithes and priuate gaines induce you to it; though

(a) God



( a ) God himselfe, and ( b ) 30. severall Councels, enioyne both Bishops themselves, and al inferior Pastors, vnto a fixed, constant, and laborious Residence: condemning al Nonresidency vnder paine of deposition? As to assigne them ouer to some carelesse hireling, (as if that personall duty, worke, and seruice, which God himselfe hath layd on Ministers, might be transferred ouer at their pleasures, and bee discharged by a Proxie, without any wrong to God, or to their Flockes: ) whiles you your selues are feasting and wallowing in your ease and pleasures, in some Peeres or Prelates Palace: or at some Cathedrall Church, or Colledge, like so many Epicures, or Tonne-growne Abbylubbers, as Pierce the Plowman phraseth them: or ietting vp and downe at Court, in Pauls, or London streets, in Plush, in Sattins, Veluets, Silkes, and cocked Beauers, which affront the Heauens: carrying whole Steeples on your backes at once; as ( c ) if you were some Knights, or petty Lords; or the onely proude and swaggering Gallants that the Court or Kingdome yeeld: as ( d ) if you were the very bride himselfe, or Lucifers proude Priests and Prelates, as old Chaucer stiles them: and not the meeke, and lowly Mini-

a 2 Chron. 13.  
10, 11. Prou. 27  
23. Isay 40, 11  
Ier. 3, 5. & 6, 3.  
& 23, 4. Gen.  
31, 39. 40. Eze.  
34, 2, 10 18.  
Zech. 11. 4, 5,  
7, 17. Mal. 2, 7.  
Acts 20. 18, 20  
28. Iohn 10, 3.  
4, 14 & 21. 15  
16. 17. Rom. 12  
7, 8. 1 Cor. 9, 7  
10 17. Phil. 2,  
20, 21, 26. Col.  
4, 17. 1 Thes.  
2, 7, 8, 9 & 5,  
12. 2 Thes. 3,  
10. 1 Tim. 3, 5.  
& 4, 12, 13. &  
5, 17. 2 Tim. 4  
1, 5. 1 Pet. 5,  
2, 3 4

b Apostolor:  
Canones cap. 13

14, 15, 37, 57. Concil: Nicanum Can. 15. 16. Eliberinum can 19. Arelatense: 1. can. 2, 22. & 2 can. 13. Antioch. can. 3, 17. 21. 22. Sardic: can. 1, 2, 3, 15, 20. Constantinop. 1 can. 2. & 6. can. 8. Carthag. 3 can. 38, 4. can. 27. 5. can. 5, & 6. can. 15, 16. Aphric. can 38. Agatense: can. 64. Chalcedonense: can. 3. 10, 20. 23, 25. Turonense: 1. can. 11: 3. can. 4. Toletanum: 2. can. 4: 11. can. 2. Aurelianense: 2. can. 14. 3. can. 11. Bracarense: 3. can. 8. Palatium: Vernis: can. 12. Nicanum: 2. can. 10-15. Arelatense: 4. can. 3. 10. Cabilonen: 2. can. 52, 54. Aquisgra: can. 45, 50, 71, 87. & sub Ludou. Pio: can. 11, 16. Parisiense: lib. 1, cap. 21, 36. Meldense: cap. 28, 29, 36, 50. Valentinum: cap 14, 16. Capst: Gracar. Synod: cap. 1, ca: 5, 6, 11, 12. Tridentinum Sess. 6, cap 1, 2. De Reformat: Sess. 7, cap. 2, 3. de Reformat: sess: 14, de Reformat: can: 8, 9. sess. 23. can. 1, 16. c Nunc leus oculos tuos, et vide si non aque vt prius pellucula discolor sacrum ordinem decolorat. Quid sibi vult quod Clerici aliud esse, aliud videri volunt? Id quidem minus castum, minusq; sincerum. Nempe habitu milites, quastu Clericos, actu neutrum exhibent. Nam neq; pugnant vt milites: neq; vt Clerici Euangelizant. Cuius ordinis sunt? Cum vtriuq; esse cupiunt, vtrumq; deserunt, vtrumq; confundunt. Bernard. de Consid. l. 3. c. 5. d Non amici profecto sponsi, sed amuli sunt. Ib. Intuere quomodo incedunt nitidi & ornati, circumamisti varietatibus, tanquam sponsa procedens de thalamo suo: nonne si quempiam talium repente eminus procedentem aspexeris, sponsam posui putabis, quam sponsa custodem? Bern. sup. Cant. Ser. 77. See De Cōsid. l. 4. c. 2. 3. against the pride & costly array of Prelats.

sters,



e Concil. Car-  
thag. 4. can.

15. 45. Mari-  
conense. 1 can.

5. 2. can. 13. 15.

Constanti 6. cā.

27. & others.

f Forma hac

Vestium defor-

mitatis menti-

um ac morum

indiciū est.

Bern. de Con-

fid. 1. 3. c. 5.

g Si quis non

edificat Eccle-

siam Christi,

nec plebem sibi

subiectam in-

struit, ut de

subiecto popu-

lo, Christi Ec-

clesia constru-

atur, & quasi

mercenarius

nequaquam

gregis salutem

cogitat, sed

tantummodo

de ouibus lac

& lanam, ci-

bū videlicet

& vestimenta

captat: iste

falsus est Pa-

stor; nec Apo-

stolus, nec Pro-

pheta, nec E-

uangelista, nec

Pastor, nec

Magister est

appellandus:

Hierom. Com. lib. 2. in Ephes. 4. This was Wickliffes opinion too. b 1 Cor. 9. 10. 15.

2 Thes. 3. 10. 12. \* Non plane fidelis dispensatio est, sed crudelis dissipatio. Bern. de

Confid. 1. 3. c. 4. i Zech. 11. 17. 1c. 23. 1. k Ezech. 33. 6. & 34. 9. 10.

sters of Iesus Christ: (Who are bound by sundry (e) Coun-  
cels, (though they are the greatest and the richest Prelates)  
to cloath and furnish themselves with modest, humble, meane,  
and cheape array, and Householdstufte: to testifie the lowlinesse  
and meekenes of their gracious hearts, and giue example vnto  
others: abandoning all Veluets, Silkes, and Sattins, and such  
exoticke, costly, proud, Pontificall, and heart-swelling array,  
which Christ and his Apostles neuer used; as (f) the bad-  
ges of their pride, and blemish of their Function: ) without  
any thought or care at all of your forelorne and forsa-  
ken Flockes? Well, let me tell you thus much from  
my heart, (and the Lord of heauen fix it on, and blesse  
to your soules: ) that as your (g) Nonresidencie and  
carelesnesse in feeding of your Flockes, deprives you of the ve-  
ry name and function of Pastors in Gods sight, (h) and so you  
haue no right nor title to the Fleece, in Gods account; because  
you attend not on the Flocke: so there is a day of Iudge-  
ment and an Audit comming, wherein Christ Iesus, the  
carefull Master-shepherd of your Pasture-Sheepe, shall  
call you to a strikt account for all the Sheepe and Lambs  
of which you vndertooke the Charge; requiring all  
their bloud at your hands; and then what plea, Apolo-  
gie, reply, or answere can you make to mittigate or  
salue this bloody and foule-flaying sinne? What will  
the Statutes, or Canons of our Church, which tollerate  
Pluralities, and Nonresidence in some certaine cases: will  
a Facultie, a Totquot, or any such (\*) dissipating Dispen-  
sations: be any Estopple, or Plea in barre to Iesus Christ?  
No, no: He hath certified you by that written word of  
his, by which you shall be Iudged at the last: that there  
is an (i) Wee to euery idle Shepheard that forsaketh the Flock:  
the sword shall be vpon his arme, and vpon his right eye: his  
arme shall be cleane dried vp, and his right eye shall be utter-  
ly darkened: and (k) that he will require the bloud of all his

Flocke



*Flocke at your hands: which no humane Lawes nor Dispensations can controule. Wherefore you must needss incurre that euerlasting doome and sentence, which Christ himselfe records for your instruction, yea your terror and damnation if you inend not speedily. (l) De- Math. 29. 40  
part from me yee cursed into euerlasting fire, prepared for the to the ende.  
Deuill and his Angels: For I was an hungred, and you gaue me no meate: I was thirstie, and you gaue me no drinke: I was a stranger, and you tooke me not in; naked, and you cloathed me not; sicke, and in prison, and you visited me not. Verily, I say vnto, you inasmuch as you did it not to one of the least of these, (how much more then, when you did it not to that great and numerous Flocke, which I my selfe committed to your charge; (m) whose Fleece you al- m Ezech. 34, 2. 3.  
wayes shore, whose Milke you drunke, and Tiches you gathered, and exacted to the vtmost farthing, and yet made no Conscience for to keepe, to guide, to teach, instruct, or feede them both by life and conuersation: ) you did it not to mee; and therefore goe away you must, you shall, and that deseruedly, into euerlasting punishment. If therefore, you would not haue Iesus Christ to visit you thus hereafter, be sure now to visit, teach, (n) bind vp, and cure, your destitute, sickely, starued, and forlorne Flockes; and to reside, and dwell so frequently, and constantly among them, as (o) to know, and call them all by name, as Christ Iesus doeth: because though it be no Sacrament, yet it is your duetie thus to teach, to visit, and reside among them. 6. Isay 41. 11. Ezech. 34. 14. 16. o Iohn. 10. 3. 4. 14. 27. Exod. 28. 9. 12. 29.*

But lest some should taxe, and censure me, as being a Nonresident from my intended matter; I will now returne, and passe vnto my sixt Conclusion: That there are some prophane, and dangerous passages inuolued in these new Deuotions. As first, they scoffe at all conceiued, or set formes of Prayers, that are either made, or vsed by priuate Christians: which (p) they stile: *Extemporary effusions of irkesome, and indigested Prayers, which they vse to make, that herein are subiect to no good order, or forme of words, but pray both what, and how, and when they will:*

L

abrupt,

I.

p Preface.  
Reason 1.



9 Zech. 12. 10  
Rom. 8. 15.  
26. 27.

2

\* *Neglecta solent incendia sumere vires.*  
Horace Epist. 1. 1 Epist. 18.  
*Nihil tutò in hoste despici- tur: quem spre- uerit ualentio- rem negligē- tia facies.* Qu: Curtius l. 6.  
Sect. 3. *Hostis non tam suis viribus, quam nostra negligē- tia auctus est:*  
Demost. Orat. 1 in Philip.  
*Quod dispectui est facilius nocet.* Solinus Polyhist. c. 8. p. 183. *Securitas Detrimentorū semper maior est.* Paulus Dia- ac. De Gest. Longobardo- rum. l. 1 c. 11.  
*Nemo celerius opprimitur quā qui nihil aut parum timet:*  
Et frequen- tissimum calamitatis initium est securitas. Pat. c. Rom Hist. l. 2. p. 125. *Exiguū in- terdum malum neglectum, ingens periculum parit.* Nicoph. Rom hist. l. 1 p. 5. *Relius minimis ac trici neglectis magna interdum euertuntur imperia.* Nihil contemne, nam nihil paruum est. Case. Polit. l. 5. c. 3. p. 435 c. 7. p. 460.

abrupt, or rude dictates, which are framed by private Spirits, and Ghosts of our owne, in which wee lose our selues with confusion on a suddaine. A most prophane, and scurrilous passage; as if God did not giue the (q) Spirit of Prayer, and Supplication to all his Children, whereby they are in- abled to power out their Hearts, and Soules before him vpon all occasions, as their necessities, and needes re- quire, without the helpe of any Prayer Bookes, which cannot bee alwayes ready at hand, nor alwayes fitted for their sundry wants, temptations, and occasions, which are not knowne to themselves before hand.

Secondly, hee stiles the opposing of these pointes of Popery, and Arminianisme, which are now in Contro- uersie among vs, nothing else. But the curious Disquisi- tion of many vnnecessary Questions, (as if the freedome of Gods free Grace, and the Trueth, and puritie of Religi- on, were a matter of no such consequence :) being nothing else, but either the new seeds, or the old fruites of malice: and by consequence: the enemies of Godlinesse, and the abatement of that true Denotion, wherewith God is more delighted, and a good Soule more inflamed, and comforted, then with all the busie subtilties of the World: A prophane and dangerous passage: which makes the freedome, trueth, and perpe- tuitie of Grace, (wherein the very life, and power of Christianitie, and the roote, and marrow of all true Chri- stian ioy consist :) together with the controuersies of originall Corruption, of mans free will, and the like: meere curious Disquisitions, vnnecessary Questions, and busie subtilties: (when as the very pith, and essence of Religion is inuolued in them :) which extenuates, and flights the Controuersies of Popery, and Arminianisme, as not worth the heeding; that so they might through our securitie, more \* smoothly, speedily, and imperceptibly insinuate, and in- corporate themselves into our Church, without resistance, whiles they are thus slighted, despised, and neglected by vs, as

meere



*meere toys, and trifles.* Which stiles the resistance, and opposition of these Popish, and Arminian Doctrines: *the new seeds, or the old fruites of malice, the enemy of all Godlinesse, and all true Devotion.* But if the defence, and patronage of Religion, and the established Doctrines of the Church: bee but *the seeds, or fruites of malice*; not of Zeale, and Loue to God, or Christian Pietie, as in trueth they are: what must the opposition of all grace, and goodnesse; what the protection, and propagation of Popery, and false Doctrine be? If this be but *the enemy of all Godlinesse, and true Devotion*, which is the onely prop, and pillar to support them: (for if the trueth of our Religion once decay, and *Popery*, or *Arminianisme* ouer-spread vs, as they will doe, if they want Opponents; farre well all *Godlinesse, and true Devotion*, yea, Church, and Kingdome too:) what is the persecuting of Godlinesse, and godly Men? what is the suppression of the Trueth, and Doctrine of our Church, and the publishing of *Popish Doctrines, and Devotions*, in which our Author hath had his hands, and thumbes? Well, this passage, doeth sufficiently euidence: how our Author stands affected to our Religion; euen so, as that hee slightes those great, and weighty differences, which are betweene *Papists, and Arminians*, and our Church; as if they were not worth the naming: and that he honours *Popery*, and *Arminianisme* in his Heart, since he brands the very opposing of them, as the *fruites, or seedes of malice: as the enemy of Godlinesse, and abatement of all true Devotion*: (as if there were no Devotion in withstanding Error, and protecting Trueth:) Good God, in what a miserable condition were our poore distressed Church, and how happy were Arminians, and the Church of Rome; had she now no other Aduocates, nor no stouter Champions then our Author, to iustifie, and maintaine her cause? But I passe from this, vnto a third prophannesse. That a man may safely sweare, in serious matters, though he bee not lawfully called to it, so as he periure not himselfe: which



apologie, the ordinary swearers make, who hope they may lawfully sweare a trueth without offence. This I collect from his Exposition of the third Commandement. *Offenders against the third Commandement, (saith he) are : They that vse vaine, or customary swearing : They which in matters serious sweare fasely ; and periure themselves : without any such addition : those that sweare ordinarily in serious matters, not being lawfully called to it by a Magistrate, though they sweare a trueth : which doeth necessarily inferre the former collection.*

4.

\* Exposition  
on the 4. Com-  
mandement.

a In ista pau-  
corum breuitate  
verborum,  
non duarum  
tantum, sed  
multarum im-  
pietatum nu-  
merosa con-  
nexio est. Prof-  
per. contr. Col-  
lator: cap. 24.

2.

Fourthly, he scoffes and ieeres, yea censures and condemnes all such, as spend the Lords day in hearing, or meditating of Sermons, or make a Conscience of obseruing it, which he stiles a *Judaizing obseruation*: in these words: 6. \* *Offenders against the fourth Commandement are they, that vnder a pretence of seruing God more strictly then others, (especially for hearing and meditating of Sermons) I pray Obserue the Parenthesis well : Doe by their Fast, and certaine Judaizing obseruations, condemne the ioyfull festiuitie of this high and holy day : which the Church allowes, aswell for the necessary recreation of the Body in due time, as for spirituall exercises of the soule. (a) In which passage :* you haue first a vilification, censure, and apparant branding of all such pious Christians, for Sabath-breakers : who haue most care and Conscience for to sanctifie and spend it in the hearing, and meditating of Gods Word: a Doctrine neuer heard of in the Church before.

Secondly, a lash and ierke at all such holy and religious persons, (and in them at the very hearing and meditating of Sermons,) who are most diligent and forward to heare and meditate on Gods Word : especially, on that holy day which was principally sanctified for these very exercises, and those others which attend it. But no wonder is it, if such finde fault with too much hearing, who are loath to trouble themselves with ouer much, or more then quarterly or monthly Preaching: and then forsooth, reading, not their Texts alone, but e-

uen



uen their *Sermons*, and their *Prayers* too : (for which they oft times pray in ayde of others : ) for teare of taking to much paines, or troubling their heads with heauy Notions, which are ( *b* ) *full fraught with worldly cares*, with secular and ( *c* ) *aspiring thoughts and projects*, or some Politicall and State-affaires : Sure I am, that ( *d* ) *Christ himselfe, and his Apostles did alwayes pray and preach with-out-Booke* : yea, it is expressly said of Christ: ( *e* ) *That when hee had read his Text, hee closed his Booke, and gaue it againe vnto the Minister* ; and then he opened his mouth, and spake, not red, vnto the people : From whence then flowes this new inuented reading practise ? Certainly from slothfull, and rare-preaching Ministers of superiour ranke, (who haue most time to con their Sermons, and their Prayers, because they Pray, and Preach so feildome ; and therefore haue least cause to vse it :) Who to gratifie their owne lasie dispositions : (when as the very highest calling in the Ministrie, ( *f* ) *is not an ease, an honour, or domineering Lordship, as most men make it, but a worke* ; which should not lessen, but augement their labours :) to iustifie that receiued conceit : that the very reading of the Word is Preaching ; (and so by it to pull downe, or diminish Preaching at the last :) and to coole the Zeale, and forwardnesse of those Conscionable, Faithfull, and Laborious Ministers, (who Preach with Zeale, with Power, and Affection, and vent their Hearts, together with their words :) by their cold and lasie example ; haue laboured to promote this practise, and bring it into fashion, especially, at the Court : from whence it should descend, *Cum Priuilegio*, to all inferiour places, and so eate out all powerfull, Heart-warming, and Soule-searching Preaching at the last : yea, and all diligent, and conscionable hearing too : For who would

*copatus nomen est operis, non honoris. Aug De Ciu. Dei l 19. c. 19. Conc sub. Lud. Pso. c. 9. 11. Episcopi nomen non Dominium, sed Officium. Bern de Confid l. 2. c. 5. Prasid ut prosis, ut dispenses non ut imperes. lb. l. 2. c. 1. Praesides non tam ad imperitandum quam ad factitandum: sarculo tibi opus est non sceptro: Dominatio interdicitur: indicitur Ministratio. Ib. lib. 2 c. 6.*

*b Quotidianas expensas, quotidianum reciprocamus scrutinio, & continua Domini gregis detrimenta nescimus. Bern De Confid. l. 4. cap. 6.*

*c Vides omnem Ecclesiasticum zelum feruere sola pro dignitate tuenda : honori totum datur, sanctitati nihil aut parum. lb. cap. 2.*

*d See Math. 5. 2 & 8. 28. 29. & 13 3. Luke 5. 3, 4, 36. & 6. 20. 29. & 7. 1. Acts 2. 2, 14. & 3. 12. & 4. 13 1. & 7. 2. & 10. 6. 34. & 13. 15. 16. & 17. 22. & 20 7. & 28. 31. e Luke 4. 17. to 28.*

*f 1 Tim. 3 1. 2. & 5. 17. Episcopus*

deeme



deeme that worthy hearing, which the Minister thinkes not worth remembring? who would lay vp that as treasure in his heart, which the Preacher, (or the Reader rather,) had neuer in his head, nor heart, but onely in Booke? Or who can thinke that hee either Prayes, or Preacheth, from the very abundance of his heart, and the feruencie, and strength of his affections; who prayes, or speakes, but onely from his coppie, and that perchance some others, not his owne? Yea, how can any such Ministers exhort the people to remember what they heare; when as themselves commit not that to memory, which they Preach? or how can the people euer thinke, that those Ministers will take paines to practise what they teach in their liues; when as they labour not so much as to imprint it in their mindes? or that they duely instruct their families, or Pray dayly with them in priuate, as they ought: who cannot Pray, nor Preach by heart in publike? This very vse, and practise therefore, as it is a meanes to bring the Ministrie into contempt, and scorne, so likewise it is the ready way to ouerturne, all conscionable, profitable, and frequent hearing, Preaching, yea, and practise too: since lasie Preachers make but drowsie hearers, and key-cold, slow, and slothfull practisers. No meruile then, if our Author, and those Reading-preachers; condemne the *hearing, and meditating of Sermons, as a Sabbath-breach, and Iudaizing obseruation*: (a most Prophane, Blasphemous, and Vngodly Doctrine :) who labour thus, to eate out all conscionable diligent, and painefull Preaching: But of this enough.

3.

Thirdly, you haue here an opening of a gappe to sports, pastimes, and all licenciousnesse, and prophane-nesse, on the Lords day, which by our Authors Doctrine, oft rather to bee spent in Pleasures, Sports, Festiuitie, and Corporall recreations, then in the hearing, and meditating of Gods word: for he condemnes this latter, as a Sabbath-breach, but allowes the first, as a worke, and exercise that fits the day: A Doctrine which would quickly



quickly, eat out all Religion, and Vsher in all Prophe-  
nesse, and wickednesse whatsoeuer : and therefore had  
need to be suppressed in due time. Well, let our Author  
pretend Deuotion; and the aduancement of it, whiles he  
will : yet this one clause, and passage, if there were no  
other ; were \* sufficient to bewray his pestilent, dangerous,  
and Popish Designs : and to proclaime vnto the World ;  
that hee endeauours nothing more, \* but to root out all  
true Protestant Pietie, and Deuotion, and to bring in all  
prophannesse, vnder the very name, and vizard of Deuotion,  
which his Booke, and Title seeme to praise and magnifie.

To these prophane and dangerous passages, our Au-  
thor ioynes some manifest and apparent contradictions  
in the seuenth place : which I will but lightly touch :  
In his Title Page, he informes vs in the first and second  
Impressions : *That these his Private Deuotions and howres  
of Prayer, were after this manner published by Authoritie of  
Queene Elizabeth 1560.* his third Edition sayth, that  
these were not published after, but much after this manner :  
In his Preface, he condemnes all Prayers whatsoeuer, that  
are made by priuate spirits, or Ghosts of our owne : yea the  
very prayers of priuate Ministers that are not Authorized by  
the Church : how then can he iustifie these priuate Deuo-  
tions of his owne, composed by his priuate, (and no  
publike) Ghost or spirit, vnlesse it were the Catholike  
and publike spirit of the Church of Rome ? Againe, hee  
certifieth vs : *That all Deacons and Ministers,* (and much  
more Laicks then,) *are enioyned by the Preface to our Com-  
mon Prayer Booke, to a set and constant forme of Prayer: viz.  
To say the Morning and Euening Deuotions of our Church,  
for their dayly and priuate Prayers :* What neede or vse  
then of these Private Deuotions, if our Church confine  
mens priuate and daily Prayers, to her owne publike morning  
and euening Deuotions ? Certainly they are altogether  
needlesse and superfluous, vnlesse it be to ouerturne and  
thwart this Edict and Iniunction of our Church, and to  
withdraw from vs the vse & Practise of our publike Ly-  
turgie

\* Ex hoc quod  
patet, suspic-  
tum facis esse  
quod later. Au-  
gust. contr. Iu-  
lian. l. 3. c. 26.

\* Expugnare  
te credo quod  
laudas, sed  
laudare te do-  
leo quod expug-  
nas. Quomodo  
fideliter agas  
ista non video:  
& ut laudes  
velut amicam,  
& expugnas  
velut inimi-  
cam : Vnum  
eorum credi-  
mus, sed elige  
quid credamus.  
Si ex animo  
pugnas ; non  
ex animo lau-  
das : si autem  
simpliciter a-  
gis in praconio,  
colludis in  
praesidio. Aug. 1b.  
c. 21, 26.



deeme that worthy hearing, which the Minister thinkes not worth remembring? who would lay vp that as treasure in his heart, which the Preacher, ( or the Reader rather,) had neuer in his head, nor heart, but onely in Booke? Or who can thinke that hee either Prayes, or Preacheth, from the very abundance of his heart, and the feruencie, and strength of his affections; who prayes, or speakes, but onely from his coppie, and that perchance some others, not his owne? Yea, how can any such Ministers exhort the people to remember what they heare; when as themselves commit not that to memory, which they Preach? or how can the people euer thinke, that those Ministers will take paines to practise what they teach in their liues; when as they labour not so much as to imprint it in their mindes? or that they duely instruct their families, or Pray dayly with them in priuate, as they ought: who cannot Pray, nor Preach by heart in publike? This very vse, and practise therefore, as it is a meanes to bring the Ministrie into contempt, and scorne, so likewise it is the ready way to ouerturne, all conscionable, profitable, and frequent hearing, Preaching, yea, and practise too: since lasie Preachers make but drowsie hearers, and key-cold, slow, and slothfull practisers. No meruile then, if our Author, and those Reading-preachers; condemne the *hearing, and meditating of Sermons, as a Sabbath-breach, and Iudaizing obseruation*: (a most Prophane, Blasphemous, and Vngodly Doctrine:) who labour thus, to eate out all conscionable diligent, and painefull Preaching: But of this enough.

3.

Thirdly, you haue here an opening of a gappe to sports, pastimes, and all licentiousnesse, and prophane-nesse, on the Lords day, which by our Authors Doctrine, oft rather to bee spent in Pleasures, Sports, Festiuitie, and Corporall recreations, then in the hearing, and meditating of Gods word: for he condemnes this latter, as a Sabbath-breach, but allowes the first, as a worke, and exercise that fits the day: A Doctrine which would quickly



quickly, eate out all Religion, and Vsher in all Prophe-  
nesse, and wickednesse whatsoeuer : and therefore had  
need to be suppressed in due time. Well, let our Author  
pretend Deuotion, and the aduancement of it, whiles he  
will : yet this one clause, and passage, if there were no  
other ; were \* *sufficient to bewray* his pestilent, dangerous,  
and Popish Designs : and to proclaime vnto the World ;  
that hee endeauours nothing more, \* *but to root out all*  
*true Protestant Pistie, and Deuotion, and to bring in all*  
*prophannesse, vnder the very name, and vizard of Deuotion,*  
*which his Booke, and Title seeme to praise and magnifie.*

To these prophane and dangerous passages, our Au-  
thor ioynes some manifest and apparent contradictions  
in the seuenth place : which I will but lightly touch :  
In his Title Page, he informes vs in the first and second  
Impressions : *That these his Private Deuotions and howres*  
*of Prayer, were after this manner published by Authoritie of*  
*Queene Elizabeth 1560.* his third Edition sayth, that  
these were not published *after*, but *much after this manner*.  
In his Preface, he condemnes all *Prayers whatsoeuer, that*  
*are made by priuate spirits, or Ghosts of our owne* : yea the  
very prayers of priuate Ministers that are not Authorized by  
the Church : how then can he iustifie these priuate Deuo-  
tions of his owne, composed by his priuate, (and no  
publike) Ghost or spirit, vnlesse it were the Catholike  
and publike spirit of the Church of Rome ? Againe, hee  
certifieth vs : *That all Deacons and Ministers,* (and much  
more Laicks then,) *are enioyned by the Preface to our Com-*  
*mon Prayer Booke, to a set and constant forme of Prayer: viz.*  
*To say the Morning and Euening Deuotions of our Church,*  
*for their dayly and priuate Prayers* : What neede or vse  
then of these Private Deuotions, if our Church confine  
inens priuate and daily Prayers, to her owne publike morning  
and euening Deuotions ? Certainly they are altogether  
needlesse and superfluous, vnlesse it be to ouerturne and  
thwart this Edict and Iniunction of our Church, and to  
withdraw from vs the vse & Practise of our publike Ly-  
turgie

\* *Ex hoc quod  
patet, suspic-  
tum facu esse  
quod later. Au-  
gust. contr. Lu-  
lian. l. 3. c. 26.*

\* *Expugnare  
te credo quod  
laudas, sed  
laudare te do-  
leo quod expug-  
nas. Quomodo  
fideliter agas  
ista non video:  
& ut laudes  
velut amicam,  
& expugas  
velut inimi-  
cam : Vnum  
eorum credi-  
mus, sed elige  
quid credamus.  
Si ex animo  
pugnas ; non  
ex animo lau-  
das : si autem  
simpliciter a-  
gis in praconio,  
colludis in  
praelio. Aug. 1b.  
c. 21. 26.*



turgie and Common Prayer Booke. Yea, but he informes vs, that his third reason of publishing these Devotions was: that they who by reason of their earnest letts and impediments were hindred from the publike, might haue here a dayly and deuoute order of priuate Prayer wherein to exercise themselves, and to spend some howers of the day at least in Gods holy worship, and seruice: But questionlesse those who can finde no leasure for the publike, will hardly find whole vacant howres, euery day at least, for these his priuate deuotions: his Præface therefore is but a meere Rebutter and Counterplee to his Booke, and a contradiction to it selfe. Our Author informes vs in another place: that *Marriage is a Sacrament*: yet he sticks not to record it: that *there are times and seasons of the yeare when Marriages are not to be solemnized, because they are times of holy Festiuitie and Ioy, which are fit onely for such holy Exercises, without other Auocations*. Marriage is a Sacrament, therefore not fit for holy times: therefore no such holy exercise: It is a ioyfull and festiuall Ordinance, and alwaies hath bene so reputed: therefore vnseasonable for festiuall and ioyfull seasons: this is our Authors learned Argument which needs no other Respondent but it selfe: But if Marriages (as our Author reasons) be incongruous and vnlawfull at festiuall, ioyfull, and holy seasons: then by consequence they are vnsutable, and vnlawfull at any season. *At times of solemne Fasting and Abstinence*: so himselfe doth reason in the selfesame place: because it is a Festiuall, pleasurable, and ioyfull Ordinance of God: At ordinary, common, and vnholly seasons, because it is a *Sacrament*, (as he stiles it) or an holy Ordinance: and so incongruous & vnseemely at such vulgar times: And so altogether vnlawfull at any season: and then no Sacrament: Or if a Sacrament, then lawfull at any season whatsoever, which nullifies these non-licet times of Marriage, which are no other, then the very *Doctrine of Devils*, as \* Saint Paul affirms. A manifold, and notable contradiction: and yet behold, another

\* 1. Tim. 4. 1. 3



another as worthy note as this: Offenders (saith hee) against the fourth Commandement; are, they that spend this holy Festivall away in idle, and vaine sports, that eat, and drinke, and discourse, and sleepe it way: and yet presently, in his sixt Division, he informes vs: That the Church allowes the ioyfull Festivitie of this high and holy day, as well for the necessary recreations of the body in due time, as for spirituall exercises of the Soule: and that they are Sabbath-breakers, who under pretence of serving God more strictly then others (especially, for hearing, and meditating of Sermons,) do by their Fasts, and certaine Iudaizing observations, condemne the high, and ioyfull Festivitie of this holy day: a pregnant, and Diametrall contradiction. Again, he informes vs: That it is the fourth Precept of the Church, to repaire unto the publike Service of the Church, for Mattens, and Euening Song, and other holy \* Offices at times appointed: And yet hee hath published these priuate Deuotions, and Howers of Prayer, of purpose to detaine vs from them: For he that shall diligently, and constantly obserue the one in publike, cannot possibly discharge the other in priuate, in his daily practise; especially, if hee vse our morning, and Euening Deuotions at home in priuate, as our Author, and our Common Prayer Booke, doe both inioyne him. Againe, he enun-  
*rates, the Visitation of the Sicke, among the seven Sacra-  
ments: and yet afterwards hee rankes it, among the corpo-  
rall workes of Mercy. If a corporall work of Mercy only;  
how then a Sacrament? If a Sacrament: then no corporall  
worke of Mercy: I wil conclude with that, in his prayer  
for the dead; where our Author in his second Edition,  
thinking to \* auoid this Rocke, of praying for the dead,  
by obliterating the word, them; and transposing, with  
this Prayer: in this manner: And these to be repeated with  
the Prayers following, untill the Soule bee departed: doeth  
split himselfe vpon the selfesame Rocke againe, at least,  
vpon the Rocke of contradiction: praying, for the party  
departing, being yet aliue: \* that he may receiue his dead  
body, which must be buried in the earth, to be ioyned with his  
Soule, &c. If the body bee dead, and ready to bee buried;*

M

how

\* Videlicet. O-  
fficiu Beata  
Maria: Offici-  
um Spiritus  
Sancti: Offici-  
um Missa, or  
Officiu de-  
functorum:  
For no other  
construction  
can be made  
of it.

\* Dum stulti  
vitia vitant,  
in contraria  
currunt. Iuue-  
nal. Satyr. 6.

\* Part. 2. p. 125



how is the man aliue? if the man be dead, as well as the body, as hee must be, or else the body is not dead: how is this then no Prayer for the dead? A Prayer for a dead body, must be a Prayer for the dead, or else a dead body must bee a liuing man: I could muster vp some other such-like contradictions, but that breuity contradicts me, and calls me to my last Conclusion.

To wit: That this Booke of Priuate Deuotions, or Howers of Prayer, is scandalous, and preiudiciall to our owne, and aduantagious, onely to the Church of Rome. Scandalous, I say, it is to our owne Church.

1.

First, because it makes, (or at least endeauours for to make :) one of the most renownedst members of our Church, euen that vnparalleled *Queene Elizabeth* of blessed memorie, the Patronesse & Protectresse of all these points of Popery, that are published and vented in it.

Secondly, because it giues *Papists, Brownists, Anabaptists, Separatists, and Nonconformitans*, occasion to boist, report, and bragge; and many Religious, and Vnderstanding persons, both of our owne, and other Churches, to feare and suspect: that our Church, after so many glorious Triumphes ouer all Romes greatest Champions, (who haue yeelded vp the wasters to vs, and proclaimed vs victors by their silence, for some few yeeres past :) is now degenerating from her ancient Sinceritie, Puritie, and Glory: and Backsliding, and inclining to her former Popish superstitions: since shee doeth Harbour, Nurse, and traine vp such gracelesse Sonnes, and viporous Children in her bosome, as dare prooue open Aduocates, and Proctors for the Church of Rome, to iustifie her Assertions, euen in her owne Domestique Consistorie, and that without any Ecclesiasticall controule or censure. That shee is now swayed by some such Collauding, and Temporizing Prelates, and Diuines, who out of ignorance, carelesnesse, wilfulnesse, or affection, giue publique Conniuance, Countenance, and Approbation, not onely to the persons, but likewise to the



the Papisticall, and Arminian writings, Doctrines, and Devotions, of these Vnnaturall, and Treacherous Children, who would betray their Mother, to the Church of Rome; as appeares, by their Licensing, and Countenancing, of these Popish Devotions: and *Maister Mountaignes* writings; and their suppression of all such bookes, as giue any answer to them: which hath caused \* many, both now, and heretofore, to disaffect the Discipline, and Government of our Church: and to condemne, not onely the persons vices, Pride, Lordlinesse, Idlenesse, Flattery, Luxury, Nonresidency, and (a) Monstrous lues; but even the very calling of our Bishops, (which in it selfe, is (b) Honourable, Lawfull, Good, and usefull in the Church; especially, if it be rightly managed:) as Antichristian, and repugnant to the word of God, both to their owne, and our shame and scandall: These are the common brutes and rumours; these are the feares, and ielousies, these are the scarres and blemishes; yea, these are the scandalous, and noxious fruites, (I speake it even with griefe, and (c) shame, because I know not how, for to disprove them, or excuse them, vnlesse I plead (d) ignorance, or carelesnesse, which are no plea in Law, much lesse in Gospel; especially, in men of highest place:) which the Licensing, Publishing, and Countenancing, of these Private Devotions, and some other writings now in question, haue produced, to the shame, and scandall of our Church and Prelates, who ought for to suppress them.

Secondly, as they are thus scandalous, so likewise are they preiudiciall to our Church, and aduantageous onely to the Church of Rome: Preiudiciall to our owne Church: First, in breeding feares, and ielousies in the hearts of many, that Popery is now creeping in, and getting ground among vs: Secondly, in causing many to wauer, and stagger in Religion, like (f) young Hercules in his *Binium*, not knowing what Religion for to chuse: since they see these Popish Bookes diuulged by Authority, and no Authorized answer giuen them.

M 2

Thirdly,

\* Mr. Cartwright against Whitgift: and sundry other namelesse Authors and priuate persons, both of later and former times.

a *Monstruosa res est, gradus summus et animarum infirmitas, sed et prima, & maxima lingua, magniloqua, et manus oratio, sermo, multus, & fractus, multus, & actus, in lingua, in ingenio, in oratione, et in scriptura, & in libro, & in confid.*

b 1 Tim 3. 1. 2. 3. & 5. 17. it.

c 1. 3. 7. 8. 9.

c *Pudet hac opprobria nobis, Et dici potuisse et non potuisse refelli. Ouid.*

d *Ignorantia*

d *Ignorantia non excusat peccatum neque negligentia. Arist.*

e *Ethic. 1. c. 5.*

d *Zenoph. Memorabilia. l. 2.*

*Cicero, Offic. l. 1.*



**3.** Thirdly, in giuing those Priests, and Iesuites, which now swarme among vs, who make their Prisons but their securer Lodgings, walking abroad at pleasure to seduce his Maiesties Loyall Subiects, as a late and lamentable experience of a seduced, and now distracted Gentlewoman can sufficiently testifie: (a mystery that would bee stristly pried into:) occasion and great aduantage to spoyle and rob vs, of many members of our Church, and to detaine them Captiues in the snares of Saran, whereas else they might be rescued and regained.

**4.** Fourthly, in putting Armes and Weapons into our Enemies hands to beate and foyle, if not to conquer vs; who in their (g) *latter Writings* against vs, and (h) *Disputations* with vs, haue had no other Arguments to oppose vs with, but our owne Popish Writers.

As they are thus preiudiciall to our owne, so likewise are they aduantageous to the Church of Rome, in these subsequent respects.

First, in giuing her good hopes and encouragements, that we are now falling backe to her former obedience; which makes her the more industrious for to winne vs.

Secondly, in encouraging and animating those Priests and Iesuits that lurke among vs, to seduce more confidently and boldly.

Thirdly, in confirming our poore seduced Brethren in their Romish Superstitions, and Deuotions, whiles they behold them seconded, backed, and approoued, by these Authorized and approued Writings.

Fourthly, in administering strong, & almost impregnable Arguments, to all seducing Priests, & Popish Factors, to inuegle, peruert, and seduce the weeke, the feeble, and vnstable members of our Church, (yea, and the stronger to,) and to winne them vnto *Romes* Allegiance; with whom they contend and argue thus: What meane you now to continue Protestants, and to disaffect our ancient Mother Church, and Catholike Religion any longer? Do you not see how your own Church is now ashamed

*g See Flads  
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med of her Tenents, and that shee now approues and stickes to our Doctrines? Doth not Master \* Mountague expressly testifie in his Authorized, and vncontrouled Writings, which no man can haue leaue or libertie to oppose: *That the Church of England disclaimes all absolute irrespctiue Prædestination, as a desperate Doctrine: That none are elected, but from the fore-sight of their Faith, and from a disproportion in the object it selfe. That man hath free will to resist the inward offer of Gods operative Grace. That men may fall totally and finally from the state of Grace. That the Church of Rome doth still remaine the Church and Spouse of Christ: That shee is and euer was a true Church, euer since she was a Church: That shee holdeth the Foundation, and embraceth Communion with the Ancient and vndoubted Church of Christ, and hath not erred in matters of Faith: That Iustification consists not onely in forgiveness of sinnes, but partly in it, and partly in sanctifying graces infused, by which graces we are iustified. That our Workes are meritorious ex Condigno: That there are Euangelicall Counsells or Works of Supererogation. That there is no difference between vs and the Papists about the Reall Presence: That the manner of Christs presence is inutterable; and that we make no matter of Consubstantiation or Transubstantiation. That Images may be lawfully set vp in Churches: That they may serue for Religious imployments, and be worshipped with any worship saue idolatry. That there is an operative virtue and power in the Sacraments of the Crosse. That there is no great impietie in praying to Saints to pray for vs; and that we may inuocate those Angels that are our Guardians. That a man cannot bee sure of Salvation. That the Turke and Pope are Antichrist; but rather the Turke then the Pope. That there was a Limbus Patrum. That Doctrinall Traditions both for Faith and manners may be allowed, and that they are equall to the holy Scriptures.* Are not all these our Assertions, directly iustified and defended in his Writings, with many more: and doe not the greater part of your Bishops iustifie and approue these Books of his? Doe they not protect his person, and his Writings, and suppress the Workes of

\* See his Gag and his Ap-  
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**3.** Thirdly, in giuing those Priests, and Iesuites, which now swarme among vs, who make their Prisons but their securer Lodgings, walking abroad at pleasure to seduce his Maiesties Loyall Subiects, as a late and lamentable experience of a seduced, and now distracted Gentlewoman can sufficiently testifie: (a mystery that would bee strittly pried into:) occasion and great aduantage to spoyle and rob vs, of many members of our Church, and to detaine them Captiues in the snares of Satan, whereas else they might be rescued and regained.

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all such persons as write against them with great anxiety and care, (when as they haue not for these sundry yeares, so much as once suppressed or questioned any of our Bookes which haue bene here published among you in great abundance) euen in despite of Parliament, which represent your State, and not your Church, which is included in your Bishops breasts, who will (most of them) maintaine, and iustifie his Bookes and Doctrines to the death, though the Parliament hath often questioned them? And if all this be not sufficient: haue they not since approued and Licenced a *Booke of Private Devotions*, or *Howers of Prayer*, which we Catholics admire, and buy vp apace: graced not onely with the Licence, but likewise with the annexed and speciall Approbation of the right Reuerend Father, the *Lord Bishop of London*, Wherein our *Crosse*, our *Canonicall Howers*, (and to our holy Friars, Monkes, and Nuns, who are onely tyed to the strict obseruance of them:) *Our Canonization of, and Canonized Saints*; *Our prohibited times of Marriage*: nay more then this: *The Antiquitie, Authoritie, and holy Lawes and Canons of our Church*: *Our Pictures of God the Sonne, and God the holy Ghost*: *Our worshipping of Saints and Images*; *Our Churches Precepts*; *Our 7. Sacraments*: *Our Veniall finnes*, *Our Apostolicall and Diuine Institution of Lent, and Fasting-dayes*: *Our Auricular Confession to a Priest*: *Our Priestes, our Altars, our Penance, our Odoration of the Host, and Corporall Presence*: *our Mediation of Angels*; *Our praying for the Dead*: With a number of such like particulars, transcribed Verbatim out of our Primers, Breuiaries, Horaries, Catechismes and Prayer Bookes: after whose formes and modell they are exactly framed: are directly broached, iustified and approued? Doe not you see plainly by these, how they directly yeeld to vs almost in euery point of our Religion: Vnlesse it be in point of our Popes Supremacy, which they dare not broach as yet, for feare of incurring his Maiesties displeasure (i) (who cannot brooke an equall, or

superiour,

i Nulla fides  
regni sociis,  
omnisq; pote-  
stas, impati-  
ens consortis  
erit. Non capit  
fortuna duos.  
Nec quengua  
sa ferre potest  
Casarue prio-  
rem, Pompei-  
usue priorem.  
Lucan. Pharf.  
l. i. Nulla san-  
cta societas nec  
fides regni est.  
Cicero. Offic.  
lib. i. Non ca-  
pit regnum du-  
os. Senec. Thi-  
estes Act 3. In-  
sociabile est  
regnum. Qu:  
Curtius. lib. 10  
Sect. 5. Mundus  
duobus solibus,  
nec regnum  
duobus regibus  
administrari  
potest. Iustin.  
hist. l. ii. p. 119



*superiour in his owne Dominion :*) or for danger of the  
 \* *Lawes, which make this Doctrine, high Treason at the least:*

\* 35. H. 8. c. 3.

1. Ed 6. c. 12.

1. Eliz. c. 1.

5. Eliz. c. 1.

When as we haue neuer yeelded one foote or Inch to them? Why then should you be auerse and obstinate any longer, since your graue and learned Prelates, and these your learned and approued Writers, haue assented, and thus yeelded to vs? What are you more wise and learned then they? Or doe you thinke that they would euer proue so false and treacherous; as to suffer these our Popish Doctrines to bee taught and published, and so backed by \* Authoritie; that none can haue so much as leaue to giue any answere or reply vnto them; (yea that all Answerers to them are presently suppressed at the Presse, as one to these Deuotions was of late: and both Authors, Printers, and Publishers of them, tormented and prosecuted in the High Commission Court:) vnlesse they knew, and were perswaded in their Consciences, that your Church, were in the wrong at first: and that wee onely haue the trueth, and are the onely true, and Catholique Church, out of which there is no Saluation? By which arguments, and reasonings, which cannot bee controled: these wily men-hunters, haue ensnared, and peruered diuers; (yea, some that were conuered from them heretofore:) to their great aduantage, and our losse, and shame. Lastly, they giue aduantage to the Church of Rome, in this respect: that their Priests, and Iesuites, when as they haue had nothing to reply vnto our learned Writers, and Disputants, that was worthy answere; haue euen blanked, and silenced them with these Popish Authorities and writings, which haue beene published, and broached among vs now of late, by Licence, and Authoritie: which they know not how to shift, or answere, but by laying blame vpon the Authors, and the Licencers, (a beggerly, and poore euasion:) whence they proclaime their Trophies, and their Triumphes ouer vs, and returne with troopes of Conquered, and seduced captiues. Thus doe they scourge

\* *Solent Hæretici potentum mundi defensionibus, quasi quibusdam armis se tegere:*

Gregor. Mag. Moral. l. 31. c. 23



vs with our owne rods, and Conquer vs onely by our selues, whereas else wee were Impregnable : So that I may well conclude, that these *Deuotions, and Howers of Prayer*, are scandalous, and preiudiciall to our owne, and aduantagious onely to the Church of Rome : which was my last Conclusion.

Hauiing thus runne through and proued these 8. Conclusions, or Articles of exception against these *Private Deuotions, or Howers of Prayer*, which I propounded in the beginning of this Suruay : by which I haue sufficiently euidenced those dangerous Points of Poperie, and Prophanesse which are couched in them ; the pernicious consequences, effects, and fruits, which haue issued from them : together with the Authors ill intent in publishing them, especially in such ambiguous and wauering times as these. I will now descend to answer those Apologies and Pleees, which the Author, or any of his Abettors may chance to make, either to iustifie or extenuate this capitall and transcendent Crime of his, (which the burning of his Bookes can hardly expiate :) that so I may leaue him without all excuse.

*Excuse 1.*

The first Excuse or Iustification that may bee pleaded for him is this. That these Deuotions of his were published not onely by the bare Licence of *George*, Lord Bishop of *London* ; but euen by his speciall and extraordinary *Approbation*, *Febr. 22. 1626*. Imprinted on the backe side of the Title Page, in these words. *I haue read ouer this Booke, which for the increase of Private Deuotions, I doe thinke may well be Printed, and therefore doe giue Licence for the same : Geor : London :* Therefore there is no Popery in them : or if there there be, yet this extraordinary Approbation of the *Ordinarie*, who hath power by the State to Licence Bookes, doth excuse the *Author*, and the *Printer* to.

*Answer 1.*

To this I answer first : that the Author is an happy man,, and highly in his Lordships fauour, that he could procure his Licence for the Publishing and Printing  
of



of these his Popish Devotions in this Age of ours, when as few Orthodox, or pious Authors can finde such grace and fauour at his or others hands. For my owne part, I haue heard of diuers who haue tendred Bookes of late to Licence, to which there could bee no exceptions taken, and yet they had repulse without any cause assigned. Some of them haue beene reiected for the Authors name alone: and others for their pious matter, as a Reuerend Doctor of this Citie was, not long ago, put from Preaching at *Pauls Crosse*, by reason of his (*a*) *Seasonable and right pious Text*; Not to speake of others: I my selfe can testifie: that I haue tendred sundry Treatises of mine owne to Licence: (as one against *Health-drinking*, and this *very Suruay and Censure of Mr. Cozens his Devotions* among others:) to which there was no iust exceptions taken, but that they were mine; or that they opposed the errors, sins, and common euills of the Times, (which it seemes are like to passe without controule,) and for this they were reiected: yea I had one Treatise of late denyed Licence, which else had passed readily to the Presse, but that they knew at last it was my hand: and that alone was cause enough to purchase a *Non-licet*: though God knowes I neuer yet, (neither shall I hereafter by my good will) published any thing, but what all Othodoxe Diuines and godly Christians haue approued, as Orthodox, seasonable, and necessarie for the present times. I wonder therefore since so few Bookes (especially good Bookes in defence of truth, and opposition of sin) can haue the happines to finde any publik approbation for the Presse; that these *Popish Devotions*, together with some other Treatises and Sermons now in question, could be so fortunate, as to procure not onely Licence, but prefixed Approbations. Certainly there is some mystery or secret in it which would be worth the search and knowledge: For if all such Popish, Factionous, and Arminian Bookes which haue beene lately published by Authoritie, may passe the Presse with Approbation and

N

Applause;

*a To wit, Isai.  
42, 24, 25.*



a Chrysoſtom.  
Hom. 6. 7. &  
98. in Mat.  
Laſtant. de ve-  
ro Cultu. c. 20.  
Clem. Alexād.  
Orat. Exhort.  
ad Gēt. Paſag.  
l. 3. c. 11. Salu.  
de Guber. Dei.  
lib. 6.

b Fortem ani-  
mum præſtant  
rebus, quæ tur-  
piter audent.  
Juven. Satyr. 6.

Applauſe ; If ( a ) *Play-Bookes*, which are the very *Deni-*  
*Grammar*, and the chiefe fomenters and nouriſhers of all wic-  
*kedneſſe and prophanneſſe whatſoeuer* ; If prophane, laſci-  
tious, and friuolous Ballades, Poems, Tales, and Jeſts : or  
bitter and inuectiue Treatiſes, againſt the practiſe, pow-  
er, profeſſion, and Profeſſors of Religion, may be readi-  
ly Authorized without controule ; as wee ſee and knowe  
they art : whiles the Wörkes and Writings of ſuch  
who oppoſe themſelues againſt the Doctrinall, or Mor-  
rall Errors of the Times, are ſmothered before they  
come, or elſe ſuppreſſed when they come to light ; Alas,  
what will become of our Religion, our Manners, our  
Church and ſtate ere long ? Surely they will be altoge-  
ther loſt, or elſe endangered : they will bee quickly o-  
uergrowne with Heresies, Poperie, Arminianiſme,  
Luxury, Riot, Exceſſe of ſinne and wickedneſſe, and all  
prophanneſſe, (which I hope the Wiſe, the Vigilant,  
Prudent, Zealous, and right Chriſtian Senators of our  
high Court of Parliament, will carefully lay to heart : )  
whereas if the Preſſe were ſhut to the former, and open  
only to theſe Orthodox & latter writings ; theſe ſprea-  
ding Heresies, Errors, ſinnes, and vices, would ſoone  
pull in their hornes, and neuer dare to ſhew their heads  
among vs. Well to paſſe by this, I would faine be ſatis-  
fied in this *Quære* : Whether theſe Popiſh Deuotions  
were euer Licenced or approued for the Preſſe ? If ſo,  
then he that Licenced them, and he that publiſhed them,  
haue the greater ſinne, the more palpable and apparent  
guilt. What was it not enough for the Author to print  
or to diſperſe them couertly, but that he muſt grow ſo  
( b ) *Impudent and Audacious*, as to procure a publike  
Licence and ſpeciall Approbation for them : that ſo hee  
might vent and publiſh his Popery to the World, *Cum*  
*Præiudicio* : to giue the greater and more publike ſcan-  
dall and offence : the deeper wound and blow to our Re-  
ligion and our Church ; the more irrecoverable aduan-  
tage, and notorious triumph to the Church of Rome:  
the



the more dangerous downefall to our Religion ? and that these his Popish Devotions might stand as an vnanswerable, authorized and approued record against vs vnto all Posteritie ? Certainly the Authors impudencie in seeking, and his treachery in purchasing this publicke and notorious Approbation for his Booke, that so it might doe the greater hurt, and giue a more fatall and pernicious blow and brand to our Religion, is so far from extenuating, that it doth infinitely aggrauate and increase his guilt. Authoritie added vnto euill things detracts not from their euill, but intends it more : this Approbation therefore will not salue, but fester and inlarge his fore. But were these Popish Devotions Licenced in good earnest ? Why then was not the Approbation annexed to the written Copy as it ought to bee, but to a meere loose Paper, which was neuer ioyned with the Copy ? Why doth the Printer report abroad, that the *Bishop of London* neuer read the Booke ; and that he carried him nothing but a bare white Paper, with a Message from the Bishop of *Winchester*, that now is, to Licence these *Devotions* : to which he set his hand, and wrote his Approbation, when as he neuer had perused, nor seene the Booke it selfe ? Either the Printer therefore is a lying Knaue, (as most report him to be :) or else the Bishop of *London* neuer read, and so neuer could approue this Booke : But admit the Printer (whose dishonestie is reported to be such, that he will Print any thing whatsoever for his priuat gaine,) hath mis-reported the carriage of this Licence, and that the BB. of *London* read the Booke (as is most probable, because his Aprobation shews as much :) yet I would willingly learne thus much, whether this Printed Cappy differs not from the written one, which was allowed by his Lordship ? or whether there is not some Popery inserted in the Printed, which was either wholly razed out, or else omitted in the written Cappy ? For mine owne part, I cannot but suspect, that most of the Popery, that is broached and couched



in this booke was foysted in at the Presse, without my Lord of Londons priuie: and the more iealous am I of this; because the Printer had his written Coppy but by peecemeale, sheete by sheete, and not compleate together; because the written Copy was taken from the Printer as he Printed it, by the Author, against the visuall course: and because there were sundry leaues reprinted and altered at the Presse by the Authors bare direction: (who hath likewise lately made some alterations in our Common Prayer Booke, by what Authoritie I knowe not: ) So that it is most probable, that our Author hath exceeded, and abused, not followed his Authoritie, which makes his crime the greater. So that this first excuse and Plea, doth onely aggrauate, not lessen or abate his faulte.

*Excuse 2.*

\* *Discoro te, celandas schedulas scripseras, an prode-  
das? si ut ce-  
laret, cur scrip-  
sisti? si ut pro-  
deres, cur ce-  
labas? Hierom.  
Apolog. aducr.  
Ruffinum, c. 10  
Nonn̄ malitia  
genm, scribere  
quod occultes.  
Si vera sunt  
qua scripsit, cur  
publicum ti-  
muit? si falsa,  
cur scripsit?  
Intemperan-  
tia est scribere  
quicquā quod  
occultari velis.  
Hierom. adu.  
Ruffinum. l. 1.  
c. 1. Tō. 2. p. 232*

Our Authors second excuse is this: *That these Priuate Deuotions of his were compiled for the priuate use of a well-disposed friend, without any meaning to make the same publike to the World: though a certaine number of them, by lease and warrant of the Ordinary, were printed at the charge of the Party; for whose onely use the same was collected; to saue the labour and trouble of writing Coppies, to be sparingly communicated to some few freinds: they are the very words of the Author in his Epistle to the Reader, in the last Edition; which is but shrowded vnder the Printers name, when as in truth it is the Anthors owne, as the Printer hath in part confessed: These Deuotions therefore being Printed but for the benefit of some priuate friends, without any intent to make them publike, may seeme to mitigate, if not excuse the Authors guilt.*

To this I answere: First, that this vnder-hand printing and spreading of these Deuotions among some priuate friends, is a violent and strong presumption; that the Author was conscious to himselfe; that they were fraught with Popish trash: If they were the *priuate prayers*, published by the Authority of Queene Elizabeth, as his *Title page and Preface doe surmise:* \* or if they were orthodox



or fit to further and encrease Deuotion, why should hee thus  
 conceale them from the world, and imprison them in the  
 hands and closets of some few priuat friends: since *Truth*  
 desires to be publick, & seekes no corners for to hide her self?  
 If they were Popish and corrupt, why then were they  
 printed and disperced sparingly among some priuate  
 friends: or why were they Penned and collected, why  
 were they printed or disperced at all? Secondly, this  
 close and secret scattering of these Popish Deuotions, is  
 ten times more dangerous and infectious, then the open  
 publishing of them to the world at first: because it findes  
 the least opposition, and so (perhaps) seduceth many  
 before it be discovered: (a) *As a concealed enemy*, or  
 fire in a close obscure building, which is not obuius vn-  
 to all mens sight, are most pernicious and inuitable: so Po-  
 pish Pamphlets which passe from hand to hand, and are  
 scattered vp and downe in priuate, are most seducing and  
 infectious: because they passe without discouerie and  
 controule: whereas they would quickly be descried, and  
 so either answered or suppressed, before they could in-  
 trap, infect, or poyson any, were they but obuius vnto  
 all mens view and censure at the first: so that our Au-  
 thors vnder-hand communicating of his (b) Popery  
 doth aggrauate his fault, and make his dealings more  
 suspicious, (c) *because they shunne and flie the light*, as all  
 euill workes and workers doe. Thirdly, I would demand  
 what priuate friend that was, for whose vse these pri-  
 uate Deuotions were compiled, who would bee at so  
 much cost and charge, as to print such Popish trash as  
 this. Was this priuate friend a Papist, or a Protestant?  
 If a Papist, (as I dare presume it was) then questionlesse  
 these Deuotions which were composed for the benefit  
 and vse of Papists, must needes be Popish: If a Prote-  
 stant: then doubtlesse it was such a one whom our Au-  
 thor would perswade to become a Romane Proselite, yea  
 to enter into Popish Orders, to which these *howres of*  
*Prayer* onely suite: else hee would neuer haue taken so

*Veritas nun-  
 quam latet.  
 Seneca Troas  
 Act. 3. Bonus  
 sermo secreta  
 non quarit,  
 quin potius de-  
 lectatur lan-  
 dis suis, &  
 testimonio plu-  
 rimorum. Hie-  
 rom. Epist. 12.  
 cap. 3.*

*a Ira quae te-  
 gitur nocet:  
 professa perdit  
 odia vindicta  
 locum: Senec.  
 Medea. Act. 2.  
 Anima postea  
 tanto periculo-  
 suo ladunt  
 quanto subti-  
 lius serpunt:  
 Concil. Cabilo-  
 nense. 2. can. 32*

*b Ioh. 3. 19. 20.*



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**Excuse 2.**

\* *Discoro te, celandas schedulas scripsisse, an prodendas? si ut celares, cur scripsisti? si ut prodederas, cur celabas?* Hierom. Apolog. aduer. Ruffinum, c. 10. *Nonne malitia genus, scribere quod occultes. Si vera sunt quae scripsit, cur publicum timuit? si falsa, cur scripsit?* Intemperantia est scribere quicquam quod occultari velis. Hierom. adu. Ruffinum. l. i. c. 1. T. O. 2. p. 232

Our Authors second excuse is this: *That these Priuate Deuotions of his were compiled for the priuate use of a well-disposed friend, without any meaning to make the same publike to the World: though a certaine number of them, by leaue and warrant of the Ordinary, were printed at the charge of the Party; for whose onely use the same was collected; to saue the labour and trouble of writing Coppies, to be sparingly communicated to some few freinds:* they are the very words of the Author in his *Epistle to the Reader*, in the last Edition; which is but shrowded vnder the *Printers* name, when as in truth it is the Anthors owne, as the Printer hath in part confessed: These Deuotions therefore being Printed but for the benefit of some priuate friends, without any intent to make them publique, may seeme to mittigate, if not excuse the Authors guilt.

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or fit to further and encrease Devotion, why should hee thus  
conceale them from the world, and imprison them in the  
hands and closets of some few privat friends; since *Truth*  
desires to be publick, & seekes no corners for to hide her self?  
If they were Popish and corrupt, why then were they  
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close and secret scattering of these Popish Devotions, is  
ten times more dangerous and infectious, then the open  
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the least opposition, and so (perhaps) seduceth many  
before it be discovered: (a) *As a concealed enemy*, or  
fire in a close obscure building, which is not obvious vn-  
to all mens sight, are most pernicious and inevitable: so Po-  
pish Pamphlets which passe from hand to hand, and are  
scattered vp and downe in private, are most seducing and  
infectious: because they passe without discoverie and  
controle: whereas they would quickly be descried, and  
so either answered or suppressed, before they could in-  
trap, infect, or poyson any, were they but obvious vnto  
all mens view and censure at the first: so that our Au-  
thors vnder-hand communicating of his (b) Popery  
doth aggrauate his fault, and make his dealings more  
suspicious, (c) *because they shunne and flie the light*, as all  
euill workes and workers doe. Thirdly, I would demand  
what private friend that was, for whose vse these pri-  
uate Devotions were compiled, who would bee at so  
much cost and charge, as to print such Popish trash as  
this. Was this private friend a Papist, or a Protestant?  
If a Papist, (as I dare presume it was) then questionlesse  
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and vse of Papists, must needes be Popish: If a Prote-  
stant: then doubtlesse it was such a one whom our Au-  
thor would perswade to become a Romane Proselite, yea  
to enter into Popish Orders, to which these *houres of*  
*Prayer* onely suite: else hee would neuer haue taken so

• *Veritas nun-  
quam latet.*

Seneca Troas  
Act. 3. *Benne  
sermo secreta  
non quatit,  
quin potius de-  
lectatur lau-  
dibus suis, &  
testimonio plu-  
rimorum.* Hic-  
rom. Epist. 12.  
cap. 3.

*a ira quae re-  
gitur nocet:  
professa perdit  
odia vindicta  
locum:* Senec.  
Medea. Act. 2.  
*Anima pestes  
tanto periculo-  
sus ladunt  
quanto subri-  
lis serpunt:*  
Concil. Cabilo-  
nense. 2. can. 32

b Ioh. 3. 19. 20.



d Neſciatur ex  
comite, qui non  
cognoſcitur ex  
ſe. Cam. Pro-  
uerb.

much paines, to compose theſe Canonick and Popiſh  
Deuotions, for his priuate uſe, which Proteſtants doe  
diſclaime. It were well therefore, if this our Authors  
friend were enquired after, that ſo we might (d) know his  
Religion by his friend: which is in part diſcouered by his  
booke. Thirdly, I anſwere: that this is but a meere  
forged and falſe pretence, as moſt evidently appears:  
Firſt, by the multitude of the bookes that were printed  
off, yea ſold, at firſt: being 1250 at the leaſt, as the Printer  
hath confeſſed: ſince which, there hath beene a ſecond  
Impreſſion of 1000. Bookes more, little different from  
the firſt: Now would any one be ſo mad, as to print off  
1250 Bookes at leaſt, to bequeath as a Legacie or New-  
yeares-gift to one priuate friend or two, when as twelue  
or 20 Bookes would ſerue for ſuch a purpoſe? the mul-  
titude therefore, and ſecond Impreſſion of theſe Deuoti-  
ons doe ſufficiently euidence: that the Authors end in  
printing was, to publiſh them vnto the world; and by  
them to ſcatter his ſeedes of Popery farre and neere: Se-  
condly, our Authors tendring his booke to licence to the  
Ordinary, and his procuring of his annexed approbation,  
is a pregnant testimony, that his firſt intent was to di-  
vulge it, elſe there were no neede of any ſuch approba-  
tion: Thirdly, the Ordinaries approbation which runs  
thus: *I haue read ouer this Booke, which for the encrease of  
priuate Deuotions, I thinke may well bee printed, and there-  
fore doe giue lycence for the ſame.* Geo. London. doth inti-  
mate as much: elſe he would haue entred his approba-  
tion thus. *I giue lycence for ſome few Copies of this  
Booke to bee printed, for the uſe and benefit of ſome  
priuate friends of the Authors: (and not, for the encrease  
of priuate Deuotions:)* I thinke it may well be printed,  
which is no priuate, but a publike approbation for a po-  
pular and publike uſe: elſe why ſhould the Author him-  
ſelfe affixe it to his laſt, as well as to his firſt and ſecond  
Editions: the firſt, the ſecond, third and laſt Editions  
had but one and the ſame allowance: therefore one and  
the



the selfe-same publike intent. Lastly, our Authors Preface to his first Edition, (to omit his other Prologues, and Aduertisements to his severall houres of Prayer, his Lent, and Ember weekes, which testifie his intent to publish these Devotions:) doth as clearely evidence, that his first intention of printing these *houres of Prayer*, was not to divulge them to the world, and not communicate them to some priuate friends alone: as his causing of 280 Lights and Tapers (as I haue heard) besides Torches, to bee lighted in the Cathedrall Church of Durham, on Candlemas day last past, after the Popish custome, (e) as if the God of Light had needed Lights & Tapers to behold his blind & dark Devotions, did then evidence and discover him to be a notorious and professed Papist, or a Pagan rather: who (f) were addicted to this Ceremonie, of lighting Tapers to their Idoll Gods: For in his Praeface he layes downe foure reasons, of setting forth these new Devotions more fully then they were in Queene Elizabeths dayes: As first to continue and preserve the olde ancient Lawes and godly Cannons of the Church to abandon all extemporarie and conceined Prayers; to reduce men to an orderly and set forme of Prayer, and to instruct them both what, how, and when to pray: Secondly, to let the world understand: (pray marke this well, and then iudge whether these were onely printed for a priuate friend:) That they who give it out, and accuse us here in England, to abandon all the ancient formes of Piety and Devotion, &c. doe but betray their owne infirmities, &c. Thirdly, that they (not his priuate friend) who are this way already giuen, and whom earnest lets and impediments doe often hinder from being partakers of the publike, might haue here a dayly and deuout order of priuate prayer, wherein to exercise themselves, and to spend some Houres of the day at least, &c. Lastly, that those (not one friend or two of his:) who perhaps are but coldly this way yet affected, might by others example be stirred up to the like Heauenly duty of performing their Dayly, and Heauenly Devotions to Almighty God, &c. Now these foure popular, and publique reasons, doe diametrically

e Accendit lumina veluti in tenebris. Num igitur mentis suae compos putandus est, qui auctori & datori luminis candelarum & cerarum lumen offert promunere? &c. Laet. de vero Cultu. l. 6. c. 2. f Tertul. Apolog. aduersus Gent. l. 1. & de Idolat. lib. Laet De vero Cultu c. 2. Rhenanus Comm. in Tertul Apolog. Ormerod. Pagano-Papismus: Semblance 37, 123, 124, 125. Barnch. 6. 18.



g In una re,  
 & in parua  
 Epistola, quata  
 varietas &  
 dissonantia  
 mentiendi?  
 Hirom. Apol.  
 adu. Ruff. c. 10.

Excuse 3.

diametrically oppose, and contradict, this (g) lying, and forged excuse, which the Author Fathers on the Printer: that this Booke was neuer intended, to be Printed for any publique, but onely for the private vse, of a private Friend, at whose cost, and charge they were Printed at the first: So that this pretence is meerely false, and will not mitigate nor allay his Crime.

The third Excuse which our Author, or his friends in his behalfe may plead, is this: that some of the Popery in the first, is cleerely purged out of the second, and third Editions: and therefore the Author may bee well excused, and his Booke may passe for currant now.

Answer 3.

h Sapiencia  
 eorum ut plu-  
 rimum efficiat  
 non abscondit  
 vitia, sed ab-  
 scondit. Laetât  
 De falsa Sap.  
 l. 3. c. 26.

To this I answer first; that the purging of the first, and second Editions of some drugges of Popery, is a manifest, and plaine confession, that there was Popery couched, and vented in them at the first, else why should they be purged thus. Secondly, I answer; that in the second Impression, there was onely one point of Popery, to wit, the Prayer for the dead: a little (h) altered, obscured and refined: but there was no point cleane oblitterated, no not so much as this Prayer for the dead, vnlesse you will haue the man aliue, euen then, when as his Soule is disunited from his body; which is an absurd, and impossible thing. Thirdly, in the last Impression, there are onely two Popish Assertions rectified; to wit, the Mediation of Angels, not altered in the second; and the Prayer for the Dead, refined onely in the second, but quite expunged out of the last Impression: which though it bee cleared of these two: yet it is still furnished with those 18. other points of Popery which I haue formerly deduced from it: and that Popish trash, and Romish absurdities, which I haue discovered in my precedent Conclusions. Yea, the very forme and method of it, which is wholly Popish, is still the same: wherefore there needs a further purging of these vncleane Denotations, I meane by fire, which onely can defecate, and cleanse them from their Romish drosse. Fourthly, though there



there are some points of Popery obliterated, not voluntarily, but vpon great complaints at Counsell Table : yet there is no point at all recanted in any of the subsequent Editions, to giue any publike satisfaction to the World : yea, there is neither of the Editions suppressed, or inhibited sale as they ought to be : but all of them being of one date, of one yeere, euen 1627. hauing the selfe-same allowance, and approbation prefixed them, are sold, (and for ought I know Printed,) promiscuously without any let, or contradiction: so that our Author stands but where he did at first, since all his editions stand approoued, and passe for current Coyne. Fiftly, the *private Prayers Authorized by Queene Elizabeth 1560.* though they mention the first, the third, the ninth Hower of Prayer, the Vespers, and the Compline : yet in the second, and third Editions of them, 1564. and 1573. these Popish phrases, and Howeres are totally omitted, there being no remainders of them left : And yet our Author to propagate, and authorize this new-broached Popery, can waieue, and passe by these latter, and refined Impressions, where these Howeres are expunged, and betake himselfe vnto the first, and worst Impression onely : and will hee not much more doe the same in his owne Deuotions, if occasion serue ? will hee not easily disclaime the latter, and owne his first Impression, which hee neuer yet recanted, if Popery should once get head among vs, as it now begins to doe apace ? yes verily : Wherefore since hee hath taken this liberty to himselfe, to waieue the last, and cleaue vnto the first Impression onely of these *private Prayers* : so he must giue vs leaue, (as wee haue done,) to doe the like with his *Deuotions, and Howeres of Prayer*, especially, since the first Edition of them was neuer yet suppressed, nor recanted : so that this excuse doeth more condemne, then quit, and no wayes helpe nor cleare our Author.

If it be now replied ; that his former Editions may be all suppressed, and that a further *Index expurgatorius* may passe vpon them, till all their Popery and Errors, are quite cleansed out.

Excuse 4.



Answer 4.

*a Cur eorum  
ne verbo qui-  
dem quompi-  
am audent la-  
dere, nos solos  
expellere cupi-  
unt? Nos soli  
qui Ecclesia  
cōmunicamus,  
Ecclesiam  
scindere  
dicimur? Oro  
te, nonne aqua  
est ista postula-  
tio, ut aut il-  
los nobiscum  
expellant, aut  
nos cum illis re-  
meant. Hierom  
Epist. 72. c. 3.*

I answered first; that most of the former Impressions, be already vented, and dispersed into sundry mens; yea, into Papists hands, (who store them vp as Iewels; and Monuments of their Church, and our defection from our selues, to them :) therefore it is now impossible to suppress them. Secondly, those who should haue suppressed, and crushed them in the shell, are now such Sanctuaries, and Shelters to them: (a) *that in steed of suppressing them, they intercept such Bookes at Presse, as giue any answer, or reply vnto them, not suffering them to passe the Presse on any tearmes; when as they should in Iustice, either Licence both, or neither at the least, and not one side alone.* And is there any likelihood then, of calling in these Popish *Deuotions*, which are thus guarded, and protected, euen in despite of Parliament, which labors for to Damne them? Thirdly, no *Index expurgatorius*, but onely an *Ignis expurgatorius*, can cleanse them from their Popish drosse. The whole frame, and almost the moitie of their subiect matter, is meereley Popish, as I haue already prooucd: and can any thing then but fire, and fagot, refine, and purge them as they ought to be. And why should they not bee purged, and refined thus? Are they not a publike brand and blemish to our Church, and a strong record against our cause? Are they not a great aduantage to our Popish Aduersaries, and a grieffe, and eye-sore to our Friends, and all that wish the wel-fare of our Zion? Can any thing but fire expiate their guilt, or satisfie, and wipe off that disgrace, that brand, & great dishonour, which they haue brought vpon our Religion, and our Church? If *Doctor Mocketts Booke*, if *Maister Eltons Booke vpon the Commandements*, for some few points of *Puritanisme*, onely, (as they stile it,) in the burning of which, *Master Cozens* and his Patrons had the greatest hands, though they neuer stird, nor spake as yet to my remembrance, against any Popish Treatises whatsoeuer. If *Paraus his Booke*, (himselfe being but a meere Forraigner, and out of our Kings Allegaunce,) for one meere point of State, against the  
Supremacy



*Supremacy of Kings*, were so solemnly burnt, with all the ignominie, and disgrace that might bee; and could not haue the happinesse, nor fauour of an *Index expurgatorius*, to wipe out these their Errors in some new Impressions: shall Master *Mountagues*: shall Master *Conzens* his Booke, (he being a Minister of our owne Church, at least in outward shew, and not a forraigner as *Parauis* was,) wherein there is twentie points of Popery broached at the least: wherein there are sundry prophane, and dangerous passages, and Popish absurdities: wherein the (b) *Sacred ashes*, Fame, and Pietie of our Religious, and renowned Queene *Elizabeth*, are *Prophaned*, and made the Shelters, and Patronage of Popery; and the very Doctrine, and Practise of our Religion are highly violated; finde so much fauour, and vniust coniuance, as to escape the fiery flames which these haue vndergone? God forbid: Certainly, though Master *Conzens* hath a singular facultie in altering, and purging of our *Common Prayer Booke*, where hee hath purged out *Ministers*, and put in *Priests*, of purpose to bring in *Masse*: yet it is requisite, that these Bookes of his, should bee at leastwise purged from their Prophane, and Popish drosse, by such solempne and publike flames, as will desolue them into ashes, and quite annihilate that publike scandall, and purge out those deepe-died blots, and open scarres, which they haue iustly brought vpon our Church: So that this fourth excuse is weake and bootelesse.

If any object; that many of those Popish points which I haue laid vnto our Authors charge, are not directly broached, but onely wrested, and inferred, by strained collections from certaine passages in these his *private Demotions*, of which I ought to make the best construction.

I answered first; that sundry of the points, as that of *Canonicall Homers*; *Mediation of Angels*; *Prayers for the Dead*; *Seuen Sacraments*; *Canonization of Saints*; *The Apostolicall, and Diuine Institution of Lent*; *Auricular Confession to a Priest*; *The approbation of Priests, and Altars,*

b *Heretici odio digni sunt, vel eo etiam quod sancti cuiusq; viri memoriam tanquam sopitos iam cineres prophana manu ventilant. & qua silentio sepeliri oportebat redoluit opinione diffamant.* Vincent Lerinensis. contr. Heres. cap. 11.

*Excuse 5.*

*Answer 5.*



See P. 39 54  
 c Breve sit  
 quod turpiter  
 audeat. Iuu. Sa. 8  
 d A minimis  
 incipiunt qui  
 in maxima  
 prouident. Bern.  
 de Ord. Vitæ,  
 lib. Col. 1126.  
 e Habent hoc  
 Hæretici pro-  
 prium, ut ma-  
 lis bona permi-  
 sceant, quate-  
 nus facile  
 sensus audien-  
 tium illudant.  
 Si enim semper  
 praua discerēt,  
 citius in sua  
 prauitate  
 cogniti, quod  
 vellent, minime  
 persuaderent.  
 Itaq, permis-  
 cent recta per-  
 uersis, ut osten-  
 dendo bona au-  
 ditores ad se  
 trahāt: et ex-  
 hibendo mala,  
 latēti eos peste  
 corrumpant,  
 Greg. Mag.  
 Moral. l. 5. c. 11  
 Id certe moris  
 est apud hære-  
 ticos, ut obum-  
 brant seipso,  
 et occultent in  
 principis quo-  
 usq; maiorem  
 fiduciam capiant, & quodam favore multitudinis inuentur: tunc enim contagiosa sua  
 venena intrepide effundunt. Chrysost. Mit. Hō 47. \* Nemo repente fuit turpissimus.  
 Iuuen. Satyr. 2. f See Irenæus & Eusebius contr. Hæres. Athanas & Hilary contr.  
 Arian. Hieron contr. Rufin. contr. Pelag. lib. August. Tō. 7. & Prosper contra Collat.

and with them of Masse: *The inhibition of Marriage at  
 certaine seasons; and the Authoritie of the Church of Rome,*  
 (our Authors best beloved Mother,) with sundry others,  
 are so particularly, and clearely let downe in positue  
 words: and the residue of those Popish points, so neces-  
 sarily, and plainly deduced from his words and meaning,  
 being Paraleld with those Popish Authors, from whence  
 they were extracted; that he who runnes may plainly  
 read them: and I should haue wronged our Author much,  
 had I not made such Expositions of his words, which  
 will properly brooke no other construction, then  
 that which hath beene giuen them. Secondly, the whole  
 frame, and modell of these *Deuotions*, together with the  
 subiect matter of them, were wholly borrowed, and con-  
 farcinated out of Popish Tractets, and Deuotions: and  
 besides our Authors end, and drift in publishing them,  
 was no other, but to scrue, and vsheer Popery into our  
 Church, \* as I haue already proued. No charitie therefore  
 ought so farre to foole, or blind mee, as to put out mine  
 eyes; or cause mee for to thwart the very meaning,  
 words, and purpose of our Author, to excuse his guilt;  
 which is so grosse, and obuius to the eyes of all men:  
 that I should but contract my owne guilt, in abating his.  
 Lastly, let such who make this Plea consider; that it al-  
 wayes hath, it is, and euer will bee, the beaten roade, and  
 method, of all insinuating, and seducing Spirits, to couch,  
 and broach their Errors at the first, as warily, and (c) spa-  
 ringly as may be: and to scatter (d) some seeds, and kernels  
 of them, here, and there, in shors, obscure passages, (e) and  
 not to sow them thicke together, but with some intermixed  
 truethe, for feare of present discovery: that so they might spring  
 and grow up by degrees, till they haue gotten strength and  
 force to grapple, and encounter with the Trueth in open field:  
 This the (\*) common prouerbe, and the experience and  
 practise of all Ages testifie: Whence the (f) Fathers in



*the Primitive Church, who knew that Heresies must bee  
 alwayes crushed in the shell, have bene so jealous ouer  
 springing Heretiques, that they haue sifted euery Sen-  
 tence, word, and syllable of their Writings to the bran,  
 and giuen them that interpretation alwayes, which was  
 most sutable and consonant to their Hereticall and pern-  
 tious purposes and intents: whenas they would haue  
 borne a more fauourable, Orthodoxe, and layrer con-  
 struction, had they beheld them onely with the eyes of  
 Charity, and not of Iustice, prouidence, and discretion  
 too: And is not this our Authors practise? Doth he not  
 cunningly sow and intermixe his Tares and Drugs of Popery  
 with seeds of Truth, and Scriptures? doth not he like a Nurse,  
 or skilfull Physitian sweeten his Popish Pills, and bitter Poti-  
 ons with some sugered and pleasant ingredients: and adorne  
 the poysonous and rotten carkas of his Booke, with the Saint-  
 like Style and Title of Denioun; that so his crutches, his pic-  
 tie, and glosing Title, might draw downe, and vent his Romish  
 Errors, pylls, and poysonous Potions? Why then should a-  
 ny out of a blinde and foolish Charitie, extenuate or  
 conceale his treacherous and seducing Practises, or quaff  
 off these his poysonous, though health-promising Poti-  
 ons, to his owne and others hurt: and not diuulge and  
 and lay them open to the view of all men, in the amplest  
 manner, that so they might auoide and shunne them  
 more? Well, let other men conuie and wincke at  
 Errors; and smooth ouer, flight, or disregard; or else  
 extenuate, false, or skinne-ouer these Popish passages,  
 Doctrines, and pernicious practises, of our Author whiles  
 they will, out of a foolish pittie or deluded Charitie:  
 (which is the only meanes to spread their poyson and con-  
 tagion farre and neere: and to betray our Church and  
 Truth into our enemies hands without resistance: ) Yet*

*\* Istud fallen-  
 di arte machi-  
 natum est, ut  
 per bona facili-  
 us suaderet et  
 mala. Sed tan-  
 to magis cauē-  
 dus est, quanto  
 occultius sub  
 diuini legis  
 umbraculis la-  
 titat. Scit o-  
 nim fatores  
 suos nulli fare  
 cito esse placi-  
 turos, si nudi  
 et simplices  
 exhalentur: id-  
 circo eos calo-  
 ris eloquijs ve-  
 lus quodam a-  
 romate asper-  
 git, ut ille, qui  
 humanum fa-  
 cile despiceret  
 errorem, diu-  
 na non facili-  
 ter contem-  
 nator acule.  
 Itaque facit,  
 quod hi solent  
 qui paruulis  
 austeram quadā  
 temperant  
 pocula, prius  
 ora melle circū-  
 linant, ut in-*

*canta et as dum dulcedinem praeferret, amaritudinem non reformidet. Quod etiam  
 ijs cura est qui mala gramina, et noxios succos medicaminum vocabulis praeolorant,  
 ut nemo fore ubi superscriptum legerit remedium, suspicetur venenum. Vincent, Le-  
 ritensis; Adu. Heracl. cap. 17. 23. See Gregor. Mag. Mor. l. 5. c. 11. & l. 18. c. 9.*



my poore Judgement, and my Conscience tell me, that I cannot act a greater, or higher part of *Love* and *Charitie*, to God, to Church, to State, or to the over-credulous, and secure soules of men, who are apt to swallow all that comes to hand without suspicion: then to Anatomize and rip vp all those hidden vaines, wherein the Romish and soule-slaying poyson of these *Deuotions* lye, and to display them to the World, that so men might shunne their venome and Infection for all future times. In which I haue gone so euently betweene the Author and the Trueth, that all Circumstances being well considered, I hope I haue neither gone to farre in straying of the Words and meaning of the one, nor fell to short (but where my ability and leasure could not reach) in vindicating the wrong and quarrell of the other: which cleares my Innocency, and falsifies this Excuse.

*Excuse 6.*

\* The Printers  
Epistle to the  
Reader.

b It seemes by  
this that there  
were more  
heades, and  
handes then  
one, in consar-  
cinating and  
collecting  
these Deuoti-  
ons: a matter  
woorth inqui-  
rie.

s The Printers  
Epistle to the  
Reader.

*Answer 6.*

k *Nemo non  
benignus est  
sui index.* Sen.  
de Beneficijs,  
l. 2. c. 26.

The last excuse which may be made and pleaded for our Author, is that which the supposed *Printer* (but in truth the very Author) makes. (\*) *That whatever reproachfull Imputations haue beene cast upon the Author or his Booke by the maleuolency of some dispositions of the times, who make this Booke of his an Apish imitation of Romish Superstition: yet he is a faithfull Minister, though inferior vnto most, (a clause which neuer came from any Printers quill, who alwayes doe applaud their Authors, not depresse them thus:)* and a *Member of the Church of England: and that he (h) and others who were therewith acquainted before the Printing of the Booke; are as ready to ingage their credits, and liues, in defence of the Faith of the present Church of England by Law established, and in opposition of Popery and Romish Superstition, as any other: therefore the Author and his Worke are guiltlesse.*

To this I answer: First, that these are but the *Printers* vaunts, and bragges, if (i) *Titles may bee credited,* and not the Authors Plea; who ought to iustifie and acquit himselfe. But admit it be the Authors proper Plea; as in truth it is, though the Printer beare the name: I answer in the second place, that our Author (k) may be



be so partiall: a Judge in his owne behalfe: and therefore he must reserve himselfe to such impartiall Iuges, who can iudge more clearly of him then himselfe: and that (1) not by his words alone, but by his deedes; by which he shall be iudged at the last. Wherefore wee must not wholly dote vpon our Authors or the Printers words, but sentence or acquit him by his workes. Now it is as euident as the Sunne at Noone-tide, that these *Deuotions* of our Author are wholly Popish both in Method, Manner, Forme, and Vse, and all concurring circumstances; as this *Survey* and Censure of them prooues: Why then should we ballance or Iudge him by his own, or by his Printers smooth and glosing words, which are contrary and repugnant to his Workes? If Wordes or ample protestations of Sincerity and Loyalty to the Truth and Church might passe for currant: Then (m) *Heretiques*, who alwayes giue good words, protesting that they are for Christ and for his Church, when as yet they war against them, vnder these pretences; might alwayes scape vnsentenced, and vndiscovered, and passe for Orthodox, zealous, and true hearted Christians. (n) *Hee* therefore who professeth himselfe a Christian, a Protestant, or faithfull member of our Church, and would haue others deeme him so: must declare himselfe to be such a one, not onely by his words, but by his fruits and actions: which if they contradict his speeches (as our Authors doe:) they are so farre from expiating the guilt, (o) that they doe but propagate and discover the hollownesse and treacherie of his heart; and subiect him to the sharper censures: It skills not then what Verball protestations our Author, or the Printer for him make: since these his *Howers of Prayer*, which would vs her Popery into our Church againe, with publike approbation, vnder the name and Standard of our blessed *Elizabeth*: to baffle, and cheate vs of that Or-

Ep. 14. ad Ephes. Non in lingua, sed in corde Christianitas est; nec interest qualis utare sermone, res enim non verba quaruntur. Lact. de Falsa Sap. l. 7. c. 13. o Omnia dicta & facta tua inter se congruant & respondeant sibi, & vna forma percussa sint. Non est huius animus in recto, cuius acta discordant. Seneca Epist. 34.

Homines malunt exempla quam verba, quia loqui facile est, prastare difficile. Lact. de vera Sap. l. 4. c. 23. m Heretici sub nomine Christi, militat contra nomen Christi: & fallendi arte per sermonem de se insinuant quod per exhibitionem negat Greg. Mag. Mor. l. 20. c. 8. l. 2. c. 16. Haretici licet foris sint, tamē se nominant Christianos. Hier. Apol. adu Ruff. c. 11. Haretici per dulces sermones corda seducunt innocentium. Chrysost. Hō 24. in Mat. n Qui profitetur se Christi esse: non modo ex iis qua dicunt, sed ex iis qua faciunt, cognoscuntur. Ex fructu enim arbor dignoscitur. Ignat.

thodox,



theologie, and vndoubted Religion, which we have  
 so long and happily enjoyed, in peace, in wealth, and all  
 variety of outward blessings: and therefore should not  
 now begin to loath and cast it off at last: together with  
 his alteration of our *Common prayer Booke*, and putting in  
 of *Priests for Ministers*: his ingrossing of *Popish Prayer-  
 Bookes, Portnasses, and Devotions* for sundry yeeres, and  
 his curious and costly binding, and stamping of them af-  
 the *Popish* manner: his forwardnesse in suppressing such  
*Parallels and Answers* as were written against Master  
*Mountague* his bosome freind, and brother in euil, with-  
 out any lawfull warrant: his causing 280. *waxe Tapers*  
 to bee lighted in the *Cathedrall Church* of *Durham*, on  
*Candlemas day* last past, as I haue heard: with the public  
 brute, and fame of most that know him; proclaime him  
 an open and professed *Papist*, an industrious *Factor*, and  
 an vndoubted member of the *Church of Rome*, whose  
 good he wholly labours: and no true member of our *Eng-  
 lish Church*. Since therefore our Author hath now no-  
 thing left, to iustifie or excuse his person, or this worke  
 of his, which is so derogatory, and scandalous to our re-  
 nowned *Queene*: so preiudiciall, and dangerous to our  
 Church, our Cause, and our established Religion, which  
 they oppugne, in a notorious, and high degree: and so  
 aduantageous for the *Whorish Church of Rome*, who  
 still contriues, and workes our ruine by our selues alone:  
 I will here conclude my verball *Censure*, and *Servey*, of  
 him, and his *Devotions*: and leane both him, and them,  
 to the reall *Censure*, and *Servey*, of that Honourable, Pi-  
 ous, Zealous, and Graue Assembly of Parliament, which  
 I hope, will render both to him, and them, according  
 to their iust demerits: that so (p) *their penall ex-  
 amples*; may proue others medicines.

p *Palis qui-  
 cunq; dolore,  
 Alcerum disces  
 posse carere tuo  
 Tibul. Eleg. l. 3  
 Eleg. 7.*

HIEROM. Epist. 54.

*Hac sunt quæ conuersione non indigent: perfidiam eorum  
 exposuisse superasse est.*

F I N I S.



OF the Liberties of England,  
AGAINST  
ILLEGAL TAXES

And pretended Acts of Parliament.

Lately enforced on the PEOPLE

O. R.

Reasons assigned by WILLIAM PRYNNE of  
Stratford in the County of Somerset, Esquire, why he  
can neither in Conscience, Law, nor Prudence submit to  
the New illegal Tax or Contribution of

Ninety Thousand pounds the MONTH

Lately imposed on the People by a pretended Act  
of some Commons in the County of Somerset.

ESAY. 1. 7. He that soweth in Tears, shall also reap in Joy; but behold Oppression;  
for Righteousness, but behold a Cry.

ISA. 12. 5. For the Oppression of the poor, for the Sigh-  
ing of the needy; now will I arise (saith the Lord) and will  
set him in safety from him that would ensnare him.

EXOD. 3. 5, 6. I have also heard the groaning of the chil-  
dren of Israel, whom the Egyptians keep in bondage;  
and I have remembered my Covenant. Wherefore say unto  
the children of Israel, I am the Lord, and I will bring  
you out from under the Burdens of the Egyptians; and  
I will red you out of their Bondage; and I will redeem  
you with a stretched out arm; and with great Judgments.

ECCL. 3. 1, 2. So I returned and considered all the Op-  
pressions that are done under the Sun; and behold the tears  
of such as were oppressed, and they had no Comforter; and  
in the hand of their Oppressors there was power, but they  
had no Comforter. Wherefore I praised the dead which are  
already dead, more than the living which are yet alive.

LONDON, Printed for Robert Hodgkin, and are to be sold by him. 1649.